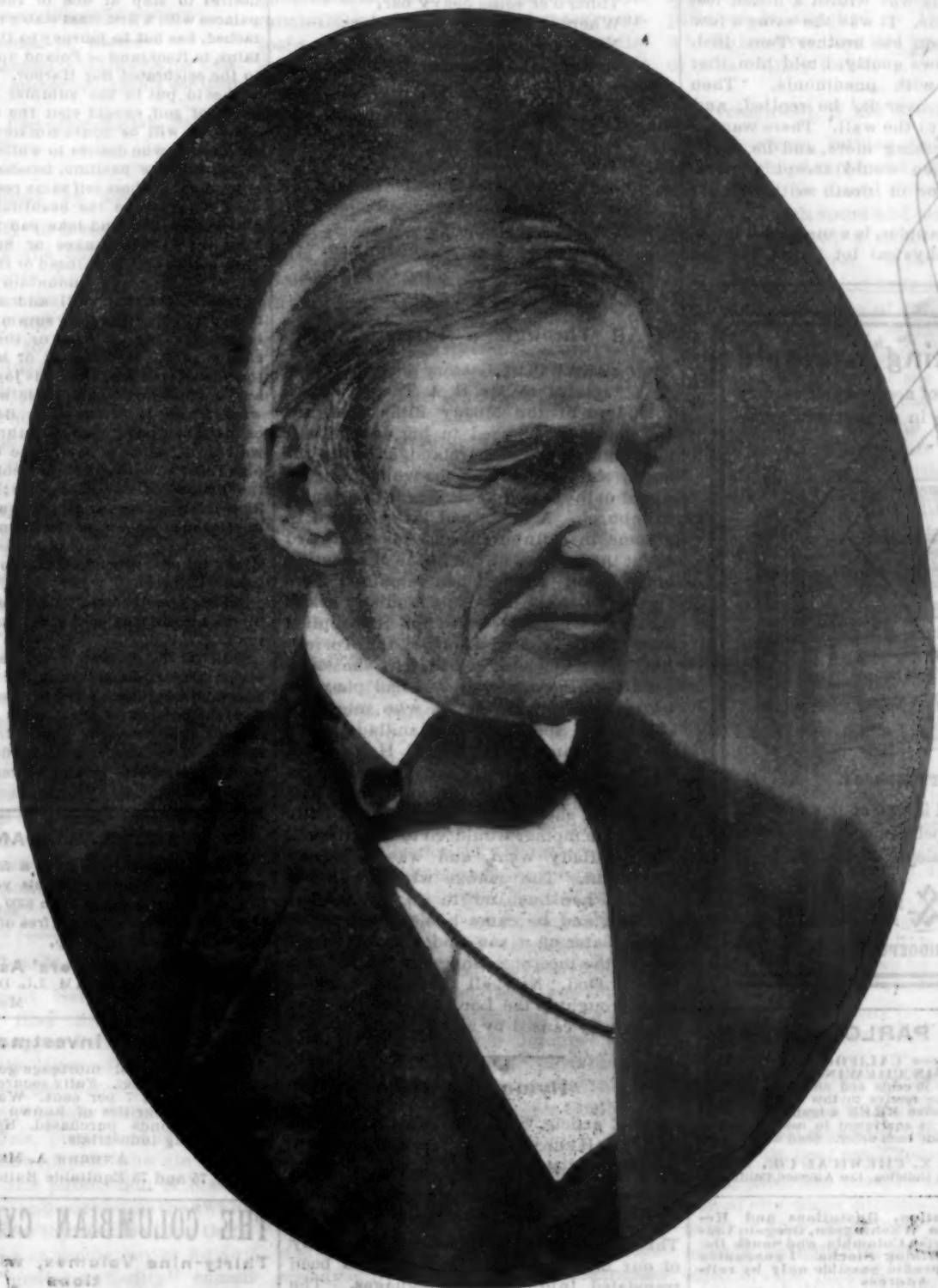


# Zion's Herald

WEDNESDAY, MAY 20, 1903

## EMERSON NUMBER



RALPH WALDO EMERSON

May 25, 1803 — May 25, 1903



## Carnegie's "Horror of Death"

From *Advance* (Congregational), Chicago.

MANY people look upon Andrew Carnegie as an exceedingly fortunate and happy man, as he is millionaire many times over. But — and there is always something to remind a man of his dependence — he is reported to have "a horror of death, literally unspeakable, for he never allows it to be mentioned by any of his own circle. If others speak of it he quickly moves out of earshot. Just before his mother died he called a friend to his own sick-bed and simply said: 'When mother goes, I don't want to be told about it. You attend to everything.' And to this day he does not know how or when she died, although he was within a dozen feet of her at the time. It was the same a few days before, when his brother Tom died. To break the news gently, I told him that Tom was sick with pneumonia. 'Then he'll never get over it,' he replied, and turned his face to the wall. There was no need to tell anything more, and he never asked. Few men would accept Andrew Carnegie's horror of death with all his millions."

Happier, far happier, is a man with nothing but a hard physical lot in life, and the

added bright spiritual hope of a glorious inheritance with Christ hereafter.

## Speak and Do

If you have a word 'gainst wrong,  
Say it now and say it strong!  
Never hesitate; who knows?  
It may waken, as it goes,  
Echoes that shall loud resound,  
Circling all the earth around,  
With one earnest, faithful word  
Moving souls aright, when heard.

If you have a voice of cheer,  
Use it daily; they who hear  
May be helped their load to bear,  
Saved from overburdening care,  
Tided o'er some heavy bar,  
Where life's daily troubles jar;  
Ne'er suppress a cheery voice,  
If it makes one heart rejoice.

If you have a willing hand,  
Bid it work at your command,  
Doing service for your kind,  
Nearest service you can find.  
Not for praise, and not for pelf;  
In that work forgetting self;  
Gladly, happily, to do  
As you would have done for you.

— Mary C. Billings.

## "All Through a Little Card"

A BEAUTIFUL story has just been related to Mr. R. A. Torrey, superintendent of the Moody Bible Institute, Chicago, now engaged in big evangelistic meetings at Belfast, Ireland, showing the happy chain of conversions which hung on a card of invitation to his recent mission in Edinburgh. A nurse had lately settled in a home in Edinburgh, and placed a card about the mission in the frame of a picture in her room. After it had remained there for two or three days, the landlady asked the nurse what it referred to. She replied that it was an invitation to the Torrey-Alexander services, but that, as she could not attend them herself, she had placed it where others could see it who might be able to go. She asked the landlady if she intended going to the Synod Hall. "Oh, no!" was the reply. "I cannot even get to a church because of the children." The nurse said she would look after the little ones if the mother would go to the mission. The landlady went, and was converted that night. The change wrought in her induced her husband to go on another evening, and he came home a converted man. Later on a son and a daughter attended the meetings, and were led into the light of God. Now, all these four persons were brought to the Lord through the simple inquiry caused by a little card.

## Hymn Writers

THE article, "Till We Meet Again," in the *HERALD* of April 20, reminds us of the writer of the hymn:

"Far and near the fields are teeming  
With the sheaves of ripened grain."

This hymn has been introduced into many of our modern song-books and has been translated into several languages. The author, Rev. James O. Thompson, is a superannuate of the New England Southern Conference. He is at the present time secretary of the West Virginia State Board of Agriculture, and frequently hears his hymn sung at the Farmers' Institutes. For the hymn he received a thirty-five cent copy of the Epworth Hymnal in which it was first published. We have been told that, in addition to a similar copy, J. B. O.

Clemm received the munificent sum of \$5 for the tune which he composed.

E. C. T.

## Vacation Places Where Health and Quiet, Sport and Enjoyment can be Found.

The warm weather is fast approaching, and this is the time for the intended vacationist to think about his or her place of recreation for the coming season.

New England first of all appeals to the tourist, and when it strikes him, it generally strikes him rather forcibly, for among the numerous resorts of Maine, New Hampshire, Vermont and Massachusetts, the summer tourist will find everything to suit his or her want and comfort. The hotels are modern, and at the principal summer resorts they have become luxurious palaces. The wealthy visitor who desires to stop at one of these magnificent palaces with a first class stable of fast horses attached, has but to journey to the White Mountains, to Rockland or Poland Spring, Maine, or to the celebrated Bar Harbor. The youth who wishes to put in the summer at the favorite game of golf, should visit the mountains, and his wish will be consummated; the baseball enthusiast, who desires to while away his time at the favorite pastime, baseball, can find his enjoyment at these self same resorts; the fisherman who prefers the beautiful expanse of a glassy New England lake can find his rendezvous in Winnepesaukee or Sunapee in New Hampshire and Mooshead or the Rangeleys in Maine; the hardy mountain climber who wishes to test his skill and endurance in a tramp will find the lofty summit of Mt. Washington waiting for him, or the less fatiguing climbs to Mt. Monadnock or Mt. Saddleback; the yachtsman who finds his joy in a stiff wind and a good boat, can battle with the snowy waves from Marblehead to Bar Harbor; the canoeist can paddle his bark through the poetic waters of the busy Merrimac or through the pine-lined streams of Maine, chief of which are the Penobscot and Kennebec; the man who likes life and sport at all times and who desires the free atmosphere of the country and all the health-giving accompaniments, but who desires a bit of city with him, should visit Saratoga.

Choose your resort. There are hundreds of places on the line of the Boston & Maine Railroad.

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# Zion's Herald

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## ZION'S HERALD

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### Appropriations by Congress

ACCORDING to a report just completed by the chief clerks of the Senate and House Appropriation committees, it appears that the total appropriations made by the Fifty-seventh Congress amount to \$1,553,688,002—an increase of \$113,193,567 over the expenditures of the Fifty-sixth Congress. This large increase is accounted for in part by increases in the appropriations for the postal service of \$54,000,000, for the naval service \$17,500,000, for rivers and harbors \$29,500,000, for the Isthmian Canal \$50,000,000, for the Agricultural Department \$2,500,000, for legislative, executive and judicial expenses \$4,200,000, for public buildings \$10,000,000, and for the Philippine Islands \$3,000,000. Reductions were made in the appropriations for the military establishment of \$60,000,000 and for pensions \$10,000,000. The Fifty-seventh Congress abolished 1,815 offices at an annual compensation of \$941,481 and authorized 11,316 new offices at an annual compensation of \$7,927,639. The largest increases of officials or employees are in the naval establishment, including 1,458 midshipmen and 3,000 seamen, and 3,864 assistant postmasters and clerks for the postal service.

### Pennsylvania Libel Law

THE stringent Salus-Grady "press muzzler" libel law, against which the press and clergy of Pennsylvania have been strenuously contending, has been signed by Governor Pennypacker. The bill provides for serious penalties to be visited on owners, proprietors or managing editors of newspapers who are guilty of permitting the publication of inaccurate statements, and authorizes the awarding of damages for injuries resulting therefrom to business or reputation or for any "physical or mental suffering" caused thereby. In his plea before the Governor opposing the bill Charles Emory Smith argued that the measure would not in any way accomplish the purpose which the politicians who object to bitter invective have in mind, while it would open the door to blackmailers. Ignoring all the objections offered, Governor Pennypacker signed the bill, accompanying it with a

remarkable commentary, containing some merited strictures on the irresponsible yellow journals, and proper observations on the dignity which should surround the gubernatorial office, but indulging in some much-ridiculed criticisms of recent cartoons which have appeared in the Philadelphia papers, especially condemning one representing the Governor as an ugly dwarf seated beside a huge printing-press. The *North American*, which published the cartoon just referred to, has immediately republished it, and other papers have, since the signing of the bill, printed derisive cartoons at the Governor's expense, who has succeeded in drawing on himself the concentrated fire of editorials all over the State. The great fault of the law appears to be its inability to discriminate between respectable, care-taking journals and the reckless and libellous extravagances of the sensational papers.

### Delaying Death

RECENT experiments of an interesting kind have been made by Professor Gary N. Calkins of Columbia University with preventives of senile degeneration, which seem to show that such degeneration may be stayed by a variation of the food of the paramcium. It has been known for some time that the paramcium lives, digests, and finally reproduces itself by dividing into halves, and that it goes through a series of about 175 divisions before senile degeneration sets in, ultimating in death. Professor Calkins appears to have established the fact that senile degeneration may be delayed by varying the food of the paramcium. When a collection of the little animals evinced signs of approaching senility he changed their diet from hay-tea to beef-tea, when the tiny creatures revived as under a stimulant, and were again placed under a hay-tea fare. Successive attacks of senile degeneration were thus actually stemmed for two years. The evident deduction from these experiments is that certain forms of diet produce revivification of the digestive powers, although they do not increase the power of reproduction.

### New Cure for Consumption

AN announcement made last week at one of the sessions of the Berlin Medical Society of the discovery of a new remedy for consumption has attracted much attention in Europe. According to a paper read by Dr. Danelius, of Sommerfeld, a number of patients, mostly workmen, have been cured by the remedy (which is called "sanosin") without interference with their work. It is claimed that the use of sanosin prevents coughing, fever, and night perspiration, and results in the patient's gaining in weight. It is

also stated that even in severe cases of consumption the progress of the disease has been arrested by the use of the new cure. The remedy was discovered by Dr. Robert Schneider. In medical circles much importance is attached to the discovery, which, however, has not yet been widely or exhaustively tested.

### Development of the Steam Turbine

THE steam turbine has reached an epoch of rapid and widespread development. De Laval invented a steam turbine of high speed and low power, and Parsons produced a motor of low speed and great power. More lately other motors of the turbine type have been invented on both sides of the Atlantic, but the Parsons turbine remains the best known and most generally used machine. One great advantage of the turbine is its compactness. Each of the new turbines built for the Metropolitan District Company of London, which are only 23 feet in length by 14 feet in width and 12 feet in height, are capable of giving for each unit a maximum output of about 11,000 horse-power. The turbine has already proved its ability to compete in size of individual units with the largest reciprocating engines. The only drawback that may be urged against the turbine is its extremely high speed, which requires to be moderated by some form of reducing gear. Great things, however, are hoped from the Curtis turbine, which is being developed in this country, in which the steam is fed to the moving blades by a series of steam nozzles, while the series of moving blades is arranged alternately with a series of stationary blades. The machine also embodies the compound and condensing features which have conducted greatly to the success of the Parsons machine. While it is not yet clear how far the turbine can be utilized in the mercantile marine, the indications are that it will before long be in exclusive occupation of the electric power plant field.

### Filtration Plants

THE ravages of typhoid epidemics in widely-separated sections of the country of late have brought forcibly to public attention the question of the filtration of city water supplies. Professor Siebert, of New York, who is considered a leading authority on this subject on both sides of the Atlantic, in a recent work upon the relation of typhoid to water filtration, gives statistics which show that for the decade previous to the installation of filtration plants in some of the larger European cities the death-rate from typhoid-fever epidemics reached the high percentage of one in every 2,000 inhabitants, whereas in the six years immediately succeeding the use of filtered water



in those cities the death-rate fell to one in every 11,000 inhabitants. The experience of the American cities which have within a recent period installed filtration plants through which the entire water supply of the city is passed before it is turned into the mains, seems to prove that the good results claimed for the system in Europe are not exaggerated. It is true that certain styles of filters, especially some made for private use, are dangerous in that being cleaned with difficulty they simply retain the dirt through which successive streams of water are passed. Charcoal is merely a mechanical filtering agent. If new charcoal is not substituted at frequent intervals, such a filter becomes a storehouse of germinal iniquities, whose last end is worse than its first. Moreover, filtration never gives absolute immunity from disease. Boiling the water is safer. A properly arranged filtration plant, however, certainly very greatly diminishes the dangers that arise from the drinking of water.

#### Business Men Enjoined

THE temporary injunction granted, May 6, by Judge Munger enjoining the Teamsters' Union of Omaha from interfering with non-union teamsters, has been succeeded by an injunction issued by Judge Dickinson of the District Court of Omaha, a State court, addressed to the Business Men's Association as defendants. The injunction forbids these employers to threaten to injure the business or persons of any member of a labor union or any person who may desire to employ such a union member. It also enjoins the Business Men's Association from refusing to sell goods to employers of union men, or from discriminating against them in prices. The most remarkable portions of the order are injunctions against importing agents or laborers into the State of Nebraska with a view to destroying existing labor unions, and against bringing suits or actions in pursuance of any general plan or policy to break up such unions. This last clause represents a new phase of judicial government—an injunction against injunctions. The Omaha daily press agree in saying that neither injunction was heeded in the slightest degree, and therefore that the attempt "to govern by injunction" is proving a humiliating failure.

#### Outrages at Kisheneff

LATER reports bring shocking details, too terrible to print, of the outrages perpetrated by Russian Christians on Jews at Kisheneff. The slaughter continued several days. Jews without distinction were put to death in horrible ways, the bodies of the dead were mutilated, and houses were pillaged. The police did not interfere, although finally orders were sent from St. Petersburg to the soldiers to shoot down the rioters, whereupon the tumult at once subsided. Many students were among the aggressors. Not a few Christians protested against the outrages, but dared not interfere to prevent them. Fifty persons were killed outright, 350 severely, and over 1,000 slightly wounded. It is claimed that the Russian peasants who massacred the Jews really believed that

the Jews were in the habit of slaughtering children in order to make their blood available as one of the propitiatory sacrifices of the Jewish "Easter." A supposed "ritual" murder of a young man by Jews of Dubossari aggravated the anti-Semitic feeling. The conflict seems to have been of the nature of a labor struggle as well as a racial difference. Atrocities somewhat similar are reported to have occurred at Tirospol. Great hardship is being experienced by the Jews of Kieff, arising from the operation of the expulsion edict, which affects 37,000 persons. Funds for the relief of the Kisheneff sufferers are being raised generally in America.

#### Newchwang Not Reoccupied

CAREFUL inquiry by the Department of State has developed the fact that the report that Newchwang had been reoccupied by Russian troops was erroneous. The American consul at Newchwang mistook soldiers passing through the town to their transports for a permanent garrison. The Russian flag, however, is said to be still flying over the Liao forts, which are being used by the arriving and departing columns. According to the Chinese understanding of the situation the Russians are treating Manchuria just as they do Russia in Asia. Before Russia's explanation of the supposed reoccupation of Newchwang had been received, warlike preparations reached fever heat in Japan. The Russian *chargé d'affaires* at Peking has issued an official notice that all Manchuria is open to foreign travel. The Russian officials profess to be much hurt at the criticisms of the American press with regard to their policy in Manchuria. China has again pointed out to the United States and Japanese ministers the impossibility of opening the Manchurian towns to trade on account of the Russian opposition.

#### Religious Crisis in France

THE struggle between State and Church in France has reached an acute stage. At Carcassonne last week Capuchin monks were heavily fined for infractions of the law which requires dispersal of the congregations. Anti-clericals incited a riot in a church at Aubervilliers, a village near Paris—a procedure which has met with the vigorous condemnation of the opposition press. Unintimidated by this general denunciation, the advanced anti-clerical section of the Government's supporters has inaugurated a series of mass meetings in all the large towns as a reply to what is regarded as an insolent defiance on the part of the monks and bishops. Speculation is rife as to the effect this bitter struggle will have on the finances of France. Already the ecclesiastics are said to be withdrawing their investments in French securities and taking up foreign loans instead, even going so far in some cases as to invest in German funds. The French debt is already very heavy, and France cannot well afford to make any doubtful experiments in economics. M. Pressensé is sponsor for a radical bill which would stop all ecclesiastical stipends, tax receipts at church meetings, limit the amount of land to be held by churches,

lease church edifices to approved religious associations, and prohibit the putting of any parish under the jurisdiction of any foreign bishop. This policy M. Pressensé would probably call constructive disestablishment, in that it seeks not so much to dispense with, as to control, the religious expression of the life of the nation. So the breach between clerical and anti-clerical widens, perhaps to an irreparable break.

#### America's Pacific Destiny

ONE of the most noteworthy speeches made by the President since he left St. Louis—judging by the amount of attention it has excited—was delivered in San Francisco, May 13, on the theme, "Expansion and Trade Development, and Protection of the Country's Newly Acquired Possessions in the Pacific." The President began by declaring that, after seeing the Pacific coast, he was more of an expansionist than he had been before, and that in the century that is opening "the commerce and progress of the Pacific will be factors of incalculable moment in the history of the world." The inevitable march of events, declared the President, gave to the United States the control of the Philippine Islands at a time so opportune that it may without irreverence be called providential, and he added: "Unless we show ourselves weak, unless we show ourselves degenerate sons of the sires from whose loins we sprang, we must go on with the work that we have begun." The United States must deal in a spirit of justice and fairness with other nations, while showing to the strongest, without that bluster which invites contempt, that it is able to maintain its rights. The corollary which President Roosevelt deduced from these general propositions was that the United States must maintain a strong Navy, without which its position in the world at large, and particularly on the Pacific, could not be assured. This San Francisco speech, following closely upon the significant address at Watonville, in which President Roosevelt flatly declared that the United States must and will control the Pacific, has greatly stirred the Germans. A general feeling of uneasiness is felt in Berlin over what is regarded as an alarming development of the Monroe Doctrine.

#### Tension in Turkey

THE chief danger in the Balkans is now thought to lie in the turbulence of the Turkish population, whose fury against the Christians is liable to break out afresh at any time. The attitude of the Turkish Government continues to be viewed with distrust by the European diplomats, who believe it to be half-hearted in its efforts to prevent the recurrence of massacres of Christians, although the Sultan has warned the governors of the provinces of European Turkey that they will be held personally responsible in the event of such massacres occurring in territories under their jurisdiction. The Albanians have suffered heavily in resisting the advance of Turkish troops. The prisons of Macedonia are overflowing with Bulgarian prisoners. It is reported that the leader of the brigands who captured Miss Stone



has been killed. Bulgaria has complained to the Powers of Turkish severities. Meanwhile a new menace has appeared to increase the Sultan's nervousness, in the shape of incursions of small bands of Armenian revolutionists who have crossed the frontier in the neighborhood of Bayazid and established themselves among the mountains of the Sasoon region. The invasion of these bands is believed to be tolerated if not inspired by the Russian authorities, and to indicate a revival of the activity of the old Armenian committees.

#### EVENTS WORTH NOTING

A severe snowstorm has been prevailing throughout Montana. Stock is suffering greatly, and much loss is threatened among the sheep.

Anthony Fiala, the leader of the Ziegler polar expedition, sailed from New York last week, for Trondjheim, Norway, where the ship "America" is moored, awaiting his arrival. It is the expectation to set sail about the middle of June.

Major-General Davis has issued an order directing commanding officers in the Philippines to prohibit the sale of intoxicating liquors, beer, or wine, at any point within two miles of land that is now used, or is hereafter to be used, by the United States for military purposes.

According to the *Chicago Journal*, which has published a complete list of the counties, cities and towns of the United States which have adopted Prohibition, it appears that 30,000,000 people are living in this country under Prohibition, afforded either by State law or by local option.

The Ohio Supreme Court has declared that a law taking a percentage from the salaries of public school teachers to provide a pension fund for their benefit is unconstitutional, because it would seek to take private property from one citizen for the benefit of another without his free will or voluntary consent.

Seven hundred and eighty-two delegates — contractors or others representing four-fifths of all the building interests in New York and an aggregate capital of a billion dollars — have resolved to resist to the utmost the demands of the Labor Unions. The fight thus formally declared is likely to be a long and bitter one.

A despatch from Guadalajara, Mexico, states that Mount Colima is in a violent state of eruption. A vast volume of lava has been pouring from the crater, and the greatest alarm is felt by the residents of the town of Tuxpama, twenty miles distant, and of other villages in that section. There are indications that two new craters are forming. The eruption is accompanied by loud subterranean reports and tremblings of the earth.

A memorial arch erected to the memory of the thirteen missionaries of the American Board who were killed in China during the Boxer outbreak was dedicated at Oberlin College, May 14. The monument, which consists of an extended arch spanning the walk along which each day the larger number of the students pass, cost \$20,000. The expense was largely borne by an unnamed New York member of the American Board, although 400 persons had also some hand in the erection of the monument.

New York city will celebrate, May 24-30, the 250th anniversary of the establishment of New Amsterdam as a municipality under a charter granted by the Dutch West India Company. The real date of the anniversary was Feb. 2. President Roose-

velt, members of the cabinet, and other notables are expected to be present at the ceremonies. Gen. James Grant Wilson will deliver a historical address before the board of aldermen, and celebrations will be general in churches, schools and public institutions throughout the city.

The eleven-year-old son of President Loubet of France was confirmed last week in Paris at the Church of St. Philippe du Roule. The President himself was not present, and it was remarked that the coachman and footman of the carriage that conveyed Mme. Loubet and her boy to the church did not wear the customary tricolor cockades of the presidential livery. The significance of this incident, in view of the present struggle between Church and State, is evident.

#### RICHARD HENRY STODDARD

THE death, a week ago, of this great literary character in his seventy-eighth year, ended a notable career. Mr. Stoddard has been for years recognized as the most distinguished American man of letters; his gifts have been manifold, and his usefulness of a high and varied order. Born in Hingham, Mass., he lost his father, a sea captain, in early childhood, the sailor being lost at sea. This bereavement, we may well opine, suggested and inspired in later years his poem, "The Sea:"

Through the night, through the night,  
In the saddest unrest,  
Wrapt in white, all in white,  
With her babe on her breast,  
Walks the mother so pale,  
Staring out on the gale,  
Through the night.

Through the night, through the night,  
Where the sea lifts the wreck,  
Land in sight, close in sight,  
On the surf-flooded deck,  
Stands the father so brave  
Driving on to his grave,  
Through the night.

When the lad was ten years old his mother removed to New York city, and here he received in the public schools some training; but he speedily found it necessary to learn a trade and get to work. His task was that of an iron molder, and in a foundry he passed the years of his youth, meanwhile using his hours between times in self-culture. He was drawn to the study of the older poets, and his proclivities in the direction of rhyme showed themselves in a volume of verse, issued in 1849. Happily he fell in with Bayard Taylor, then connected with the *New York Tribune*. The two were almost exactly of the same age, of kindred tastes, and they speedily became co-workers. Stoddard found his labors in the foundry too severe for his strength, and he devoted himself for a time wholly to literature, the new magazines, the *Knickerbocker*, *Putnam's*, and other periodicals, opening — in part by Bayard Taylor's help — favorable opportunities for the exercise of his pen. Friendships with Thomas Buchanan Read, James T. Fields, E. P. Whipple, Hawthorne, and Edmund Clarence Stedman, began also about this time or later, forming some of the most charming and inspiring literary intimacies of the time. His marriage to Miss Elizabeth Barrett, in 1852, was likewise a help to him in his literary ambitions and enterprises, for she was a poetical writer of no

mean gifts, and her insight, her encouragement, and her felicitous comradeship in his work as a writer became constituent elements in his career.

When Stoddard was twenty-eight years old he secured, by the assistance of Hawthorne — who had written the campaign life of Franklin Pierce, then President, and who had just been appointed consul to Liverpool, and who had, moreover, some influence with the administration — a position in the New York custom-house, which he held until 1870. The duties of this place allowed him considerable time for literary work, and he used his opportunities diligently. Later he became private secretary to General McClellan, when that officer was for two or three years chief engineer of docks in that city; then he was appointed city librarian; for the past twenty-three years he has been literary editor of the *Mail and Express*. Meanwhile his pen has been busy with biographies, essays, critical studies, magazine articles and volumes of poetry. Mr. Stoddard wrote among other things an ode on Abraham Lincoln in 1865 which was one of the best tributes to the Great Emancipator ever written. Take these stanzas as suggesting the character of the production:

One of the People! Born to be  
Their curious epitome;  
To share, yet rise above  
Their shifting hate and love.

Common his mind (it seemed so then),  
He thought the thoughts of other men;  
Plain were his words and prior,  
But now they will endure!

No hasty fool, of stubborn will,  
But prudent, cautious, pliant still;  
Who, since his work was good,  
Would do it as he could.

Doubting, was not ashamed to doubt,  
And lacking prescience, went without;  
Often appeared to halt,  
And was of course at fault.

Heard all opinions, nothing loth,  
And loving both sides angered both;  
Was — not like Justice, blind,  
But watchful, clement, kind.

No hero this of Roman mold,  
Not like our stately sires of old;  
Perhaps he was not great,  
But he preserved the State!

O honest face which all men knew!  
O tender heart, but known to few!  
O wonder of the age,  
Cut off by tragic rage!

Mr. Stoddard had unusual critical judgment, and he became recognized in his maturity as one of the most accomplished and discerning students of poetry in the land. He wrote with equal facility songs, ballads, descriptive pieces, dirges, patriotic verses, and more elaborate poems. Possibly the following is one of his best, while it is peculiarly appropriate as a citation from his pen, now that he has himself passed into the Beyond. It is called "The Flight of the Arrow:"

The life of man is an arrow's flight,  
Out of darkness into light,  
And out of light into darkness again;  
Perhaps to pleasure, perhaps to pain!

There must be Something, above, or  
below;  
Somewhere unseen a mighty Bow.  
A Hand that tires not, a sleepless Eye,  
That sees the arrows fly, and fly;  
One who knows why we live, and die.



## EMERSON --- THE MAN

BEFORE looking at Emerson the philosopher, the poet, the essayist, the prophet, the lecturer, the literary leader, the religious teacher, it is well to take a glance at least at Emerson the man. It will fit us the better to appreciate him in these other relations. He was Boston born. May 25, 1803, was the date. His ancestry on both sides was remarkable. No less than eight generations of cultured, conscientious ministers preceded him, in the old country and the new. More than fifty of his family have graduated at New England colleges, and twenty have been ministers. The intellectual and moral vigor of the Emersons and the devoutness and mysticism of the Bulkeleys (from whom his mother descended) were alike inherited by Ralph Waldo, whose father was pastor of the First Church, at that time located on Summer St., in the Puritan capital.

The boy's schooldays began before he was three years old. At nine years he entered the Latin School, and at fourteen became a freshman at Harvard, the "President's Freshman," being employed as a messenger to announce to the students the orders of the faculty. In these and various other ways he was helped through his course. He and the entire family (there were six children) knew the stings of poverty, owing to the death of the father in 1811. Ralph Waldo graduated in the class of 1821 with a fair degree of credit, coming out a little above the middle of the class in rank. He took prizes for dissertations and declamations, but had no faculty for mathematics and no relish for some other parts of the curriculum, and so felt at the close that the college had done little for him. School-keeping was next in order. In this he seems to have been fairly successful, being connected in the main with his brother, but he was not much attracted by it, and in 1824 he began his professional studies at the Divinity School, Cambridge. He says, under date of April 24: "I deliberately dedicate my time, my talents, and my hopes to the church." His health was very poor during many of these early years, greatly interfering with his studies. On a farm in Newton, in the summer of 1826, he met a laboring man, a Methodist, who, he says, "though ignorant and rude, had some deep thoughts. He said to me that men were always praying, and that all prayers were granted. I meditated much on this saying and wrote my first sermon thereon." This was preached at Waltham, Oct. 15, 1826, he having been "approved to preach" five days before this by the Middlesex Association of Ministers.

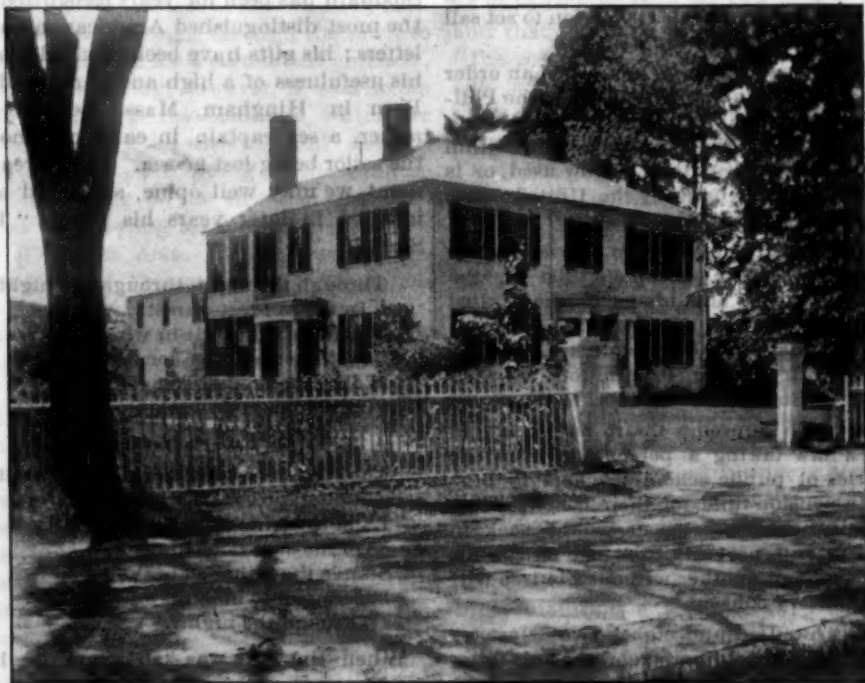
His health continuing to fail, he went South for the following winter, and then continued his studies. March 11, 1829, he was ordained as the colleague of Mr. Ware at the Second, or old North, Church, of which he soon became sole pastor. He stayed at this post, preparing 173 sermons, a little more than three years, until the summer of 1832, and then broke off his connection with it, terminating his career as a settled minister on account of a difference of opinion concerning the Lord's Supper, which he had concluded was not a sacrament, but only a rite of commem-

oration. He had difficulties also about prayer. It was, of course, a Unitarian Church, but its members had too much respect for Christianity to accept the sentiments into which their pastor was evidently drifting. He still preached here and there for a few years in such pulpits as were opened to him, but before long entered upon that career as a lecturer and author which occupied the remainder of his life. His first lecture was delivered in January, 1834, before the Mechanics' Institute in Boston. In 1835 he settled at Concord, where his forefathers had lived, and which henceforth became his home.

He married, in September, 1829, Miss Ellen Tucker, of Concord, N. H., who died in February, 1832. His second marriage was to Miss Lydia Jackson, of Plymouth, in September, 1835, by whom he had four children, two sons and two daughters, the first, Waldo, being born in the autumn of 1836. He gave great prom-

no ear for music, and could not sing.

His first important publication was "Nature," in 1836. In 1841 came the first volume of essays; in 1844 the second. The first volume of poems was issued in 1847. The period of his greatest intellectual productivity was from 1835 to 1845. A large part of his time for thirty years was spent in the lecture-field, which was by no means to his liking. "My life is frivolous and public. I am as one turned out of doors. I live in a balcony and on the street," he writes; but there was no help for it; he had no other way of earning his living, for his books brought him in but little, and his expenses were considerable. He threw himself with earnestness into the antislavery conflict, and was a power on the side of the abolitionists in the days when it cost most thus to be. He made three trips to Europe, the last of them in 1872, just after the sad burning of his house. His papers and



THE EMERSON HOME IN CONCORD

ise for the future, but died in 1842. The other son, Edward Waldo, grew up to be a physician in Concord. Of the daughters, one married, the other did not.

He was now settled in his habits of life, which were never materially changed. The morning was his time for work, and he took care to guard it from all disturbance. He rose early — about six — and went to his study, where he remained till dinner-time, one o'clock. In the afternoon he walked a number of miles, usually from four o'clock till tea-time, often longer. In the evening he was sometimes with his family reading aloud, or went to his study again; but he never worked late, esteeming sleep to be a prime necessity for health of body and mind. He was a sound sleeper; ten was his bedtime. His mode of living was very simple. In personal appearance he was tall and slender, six feet high, weighing 140 pounds; hat only 6½, his head being long and narrow, but lofty and almost symmetrical. His hair was brown, his eyes were of the strongest, brightest blue — a very rare color. His manner was noble and gracious, his whole look being irradiated by an active intelligence. He had

books and furniture, happily, were saved by the prompt help of his neighbors, but it was quite a shock to him and no little loss. The latter was far more than made up by the contributions of friends, who sent in nearly \$17,000, which provided amply for his comfort the rest of his days.

In his later years his powers greatly failed. The year 1867 was about the limit of his working life; he wrote no poems after that, nor much of anything else that was important. By 1870 the decay of the vital machinery had set in very decidedly. He began to find extreme difficulty in recalling names or the right word in conversation. The sea voyage and the rest from care helped him a little, but his work was evidently done. His last days were tranquil and happy. After a brief illness from pneumonia he passed peacefully away, April 27, 1883, and was buried in Sleepy Hollow Cemetery, Concord, at the foot of a tall pine tree, on the top of the ridge, in the highest part of the grounds, not far from the graves of Hawthorne and Thoreau. Great numbers make pilgrimage to it as to a shrine.



He was a born gentleman, most affable and fascinating, with a delightful air of self-possession, but with no touch of self-assertion. Every one felt the charm of his personality; his nobility of character was most conspicuous. In his calm elevation he allowed nothing to reach him. In heart and soul he was enamored of moral perfection, at peace in the will of God. It was impossible to quarrel with him; he would not argue or dispute — could not be drawn into debate. He was marked by great modesty, simplicity, and guilelessness of character. He had a loyal love for truth and was eager in the search for it, childlike, sincere, and trustful, with a life above reproach and constantly devoted to human good. There was no discrepancy between his deeds and his words. The best qualities of his Puritan ancestry survived in him. He was regarded with reverence and devotion by his neighbors. "There is ever a sunbeam in his face," said Hawthorne. And Curtis spoke of the "smile that broke over his face like day over the sky." At his house it seemed always morning. He was a most gracious presence in it, always cheerful, always optimistic.

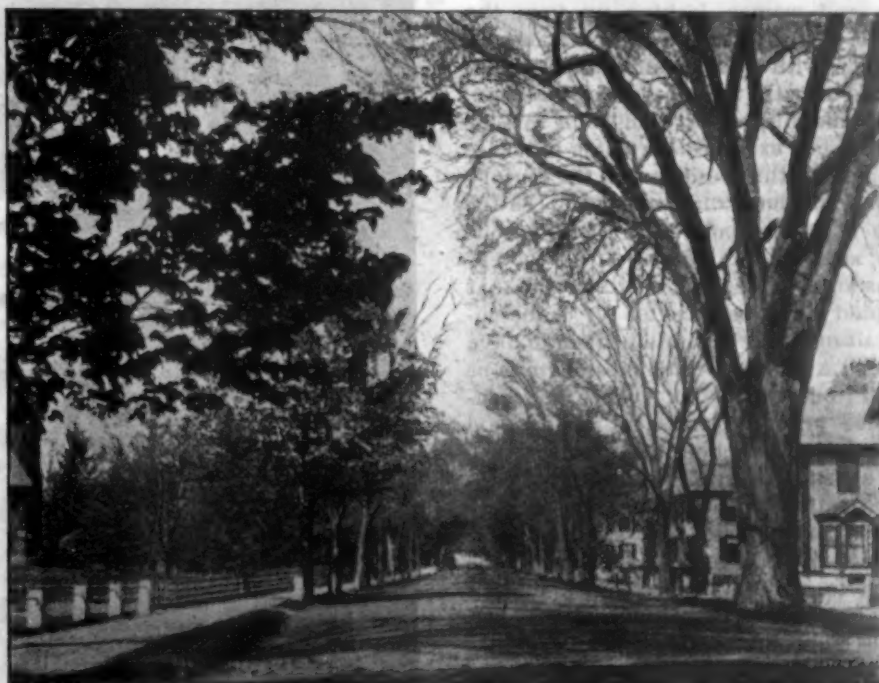
#### EMERSON --- THE RELIGIOUS TEACHER

THAT Emerson was a very influential teacher (though his influence has been exaggerated, we think, by his worshippers), and that he was profoundly religious, no one can justly deny. Religion was not with him something apart, some separate function or appendix of life, but the very warp and woof of his being, and the main theme of his thought. He lived in the presence of the Infinite, and stands forever in the front rank of those who deal with human duties. He saw clearly the moral and spiritual relations of men to each other, to nature, and to God. "The creature must have direct relations with the Creator," he says. "The true meaning of spiritual is — Real." "My creed is very simple: that Goodness is the only reality, that to Goodness alone can we trust, to that we may trust all and always; beautiful and blessed and blessing is it, even though it should seem to slay me." This is all right.

But when we come to inquire more closely into his creed, and to ask certain theological questions, it is far from easy to place him or to get clear answers. He can hardly be called in any direct sense either theist or pantheist — there are times when he seems the one, and times when he seems the other — although Bronson Alcott writes: "I have always regarded him as a theist, and if at any time he was other than a Christian theist it was undetected by me." But to call him a Christian of any sort *doctrinally* is certainly stretching things very far. He himself said: "I cannot feel interested in Christianity;" and it is evident that he gave it but little attention, which fact, considering what Christianity has done for the world, we are obliged to score against him. It is certain that he called no man master, not even Jesus, whom he accounted simply a man and put squarely on a level with other great religious leaders of the race. It would be easy to quote expressions from his writings which

would shock our readers, and ought to shock all who revere the Prophet of Nazareth as the incarnate God and the infallible Teacher of men. Emerson did not so regard Him — shall we say could not so regard Him — yet he was not in all respects a rejecter of Christianity; he did not consider it a delusion, he never deliberately tried to unsettle the faith of the people in the Christian religion, he never purposely shocked their feelings or aggressively combated their opinions. He said at one time: "Look at it how we will, the most wonderful fact in history is Christianity." Yet it is certain that he utterly failed to appreciate its vast significance, or to recognize how much he himself was indebted to it for what he was. Inheriting the immediate influence of eight generations of the Christian ministry, to say nothing of all which the eighteen Christian centuries had brought him, nevertheless in his intense deter-

It will readily be seen from this how very difficult, if not impossible, it is to put a label on Mr. Emerson. He refuses to be classified. Oliver Wendell Holmes says: "Plato comes nearest to being his idol, Shakespeare next." He was, indeed, as much as anything a Platonist. "Out of Plato all things come," he said. "Why should not young men be educated on this book? It would suffice for the teaching of the race." Perhaps he might still more closely be called a Neo-Platonist, like one of the Alexandrian philosophers who thought to turn back the tide of time and substitute the ancient gods for Jesus Christ. He was a pagan at any rate, that is so far as it was possible for him to be this with so many centuries of Christian ancestry behind him — a pagan immensely modified by Christian influences, though he repudiated the Christian name and doctrine. A careful investigation of his poems reveals the fact that he men-



A STREET IN CONCORD  
Showing the Famous Concord Films

mination to be independent, his disdain of all bonds, he seems for the most part to ignore all obligation to or connection with Jesus. His system was intuition; he trusted his own soul implicitly; he saw no need of mediators or messiahs; he denied the supernatural; he disclaimed all finality in thought, and was looking for some greater teacher to come; better Bibles, he considered, were to be written, higher Christs to appear.

Yet he was utterly careless of consistency, and oftentimes it seems as though he was only setting the old fundamental familiar truths in other forms of language, and that the main difference between him and orthodoxy was after all a matter of words, that he meant by the Over-Soul substantially what we mean by the Holy Ghost or the All-Father. His pantheism, if pantheist he was, was of the mild sort that hardly differs from the idea of the Omnipresent God in whom we live and move and have our being. To him the form under which we celebrate justice, love, truth, and all the noble attributes of Deity and soul seemed supremely unimportant.

tions the gods 76 times while he refers to God 59 times. He has in all his poetical productions only 25 references to Holy Scripture, and those mostly of the very slightest sort. His quotations in his prose works tell a similar story. Dr. Holmes has counted 3,393 named references, chiefly to authors, and relating to 868 different individuals. Shakespeare is quoted 112 times, Plato 81, Plutarch 70, Goethe (also a pagan) 62, and St. Paul (a greater man than any of these) 24.

A very serious defect in his influence as a religious teacher — besides the wholly unsatisfactory vagueness of his doctrine about God, and his failure to give Jesus His true place — is his practical ignoring of the whole subject of sin. He has exceedingly little to say about it, turns his eye away from it altogether, or sees it through the softened and illusive medium of generalized phrases. He deliberately shunned the darker aspects of life, and refused to wrestle with sorrow and death. This is a fatal omission, but one common to all this class of guides, one which proves them intrinsically unfit to minister to the diseased mind of universal human-



ity. Father Taylor, the sailor preacher, whom Emerson greatly admired, and in whose Bethel he sometimes spoke, though loving Emerson dearly and expecting to meet him in heaven, had it about right when he said: "He knows no more of the religion of the New Testament than Balaam's ass did of the principles of the Hebrew grammar." And again Taylor well said, after hearing a Transcendental discourse: "It would take as many sermons like that to convert a human soul as it would quarts of skimmed milk to make a man drunk." Exactly. His own soul had sight of the eternal verities; he had great depth of spiritual experience and subtlety of spiritual insight; he delivered fiercely vehement protests against every hypothesis which he considered put in peril the spiritual interests of humanity; he did a work of marvelous moment for men in many high directions, but what good he had he owed to his Christian training, and for the toiling masses of men and women looking up from the midst of their terrible temptations and struggles with evil for comfort and strength he had only the most barren of messages. If he and his, rather than John Wesley and his, had exercised the ruling influence throughout this land during the century behind us, how different would be the state of things today! Is there any one who, after a calm survey of all the circumstances and conditions, can say that it would have been better for Transcendentalism rather than Methodism to have molded America? Such possibly may be found; but we do not believe any fair-minded jury of competent men would give them a verdict on the argument.

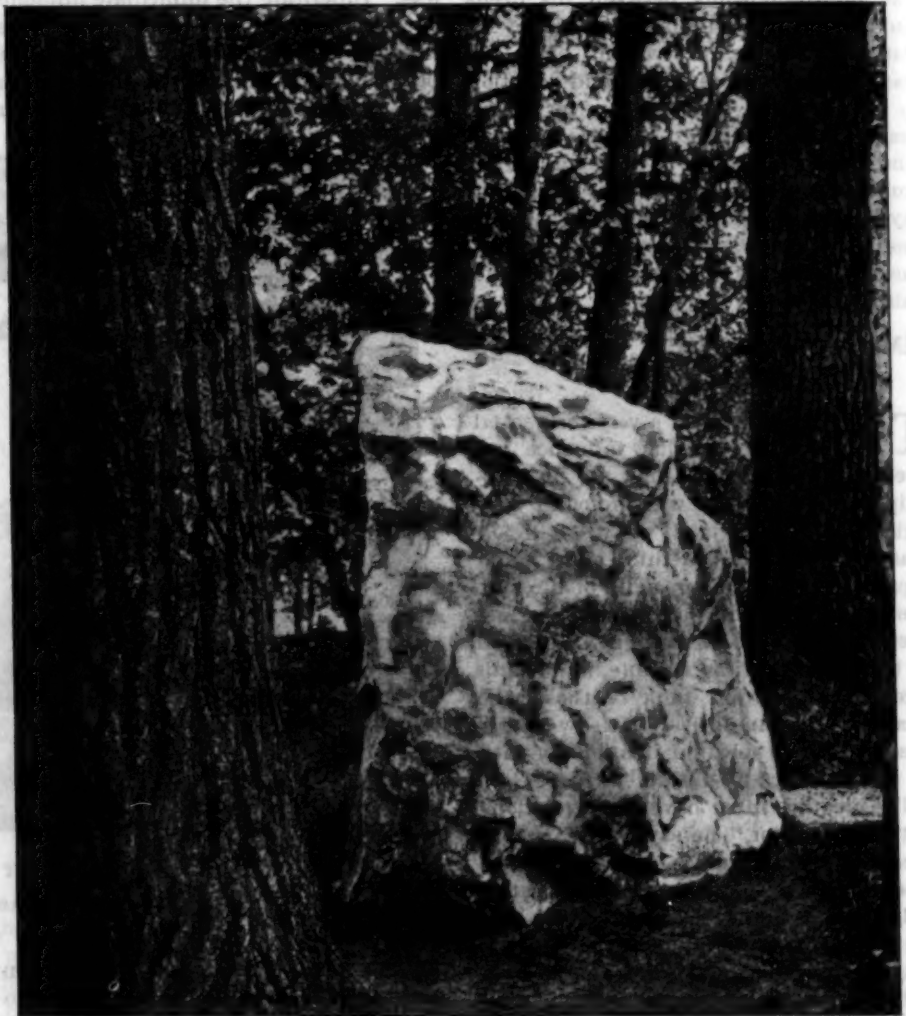
We are not belittling Emerson, but calling attention, as there is need, to his very serious limitations. He speaks of the limitations of Jesus, and it is hardly too much to say that he counted himself fully on a level with the Jewish prophet. He is by no means overwhelmed, as has been remarked, "with a sense of the greatness of the Gospel; it does not stand sovereign in his veneration." He has chosen to fall on this stone, and he shall be broken. He has refused to gather with Christ, and much of his influence shall necessarily be scattered and go to waste. What is sound and vital and lasting in his teachings accords fully with the words of the great Master, and comes more or less directly, though he perhaps knew it not, from that infinite source of truth. What is not sound and true shall pass away, as he would himself wish.

#### EMERSON — THE POET

EMERSON was, of course, a great literary as well as religious leader, one who gave, perhaps, the first distinctively American impulse in literature, bidding the people cease to look to Old World models, trust themselves, study nature and human nature at first hand, and enjoy an original relation to the universe, taking insight as their method rather than tradition. Himself an original thinker, he stirred up great numbers of others to think, and led the young men of his day out from their provincial dependence on Europe, inaugurating a spirit of intellectual emancipation for the new nation. His address on "The American

Scholar," delivered in Cambridge, Aug. 31, 1837, marked an epoch, and has been well styled the declaration of intellectual independence. He became speedily a great spiritual force, proclaiming "the presence of the divine in every human being, a direct personal relation between each man and the infinite, the authority of individual insight, and the dignity of the individual soul." He went on from that point for thirty full years, pouring out from his fertile brain invaluable treasures, which the world will not soon forget or lose its relish for. Of a shilling edition of Emerson's "Essays" recently published in England 20,000 copies were sold at once. George William Curtis counted his writings "the richest contri-

there must certainly be somewhat besides great thought. There must be beautiful form, a musical expression, harmonious flow of sound, in which Emerson frequently, if not usually, fails. But he had a clear, sustained insight into the transcendency of mind in the physical world; he saw beauty everywhere, and knew how to glorify the common aspects of life with the colors of his imagination. He often pours through his verse a flood and rush of inspiration scarcely surpassed by the best efforts of the finest singers. It was poetry that he deliberately chose when he wished to express his largest thought and the innermost feelings of his mind and heart, when he wished to speak with special depth of meaning and the



EMERSON'S GRAVE IN SLEEPY HOLLOW CEMETERY, CONCORD

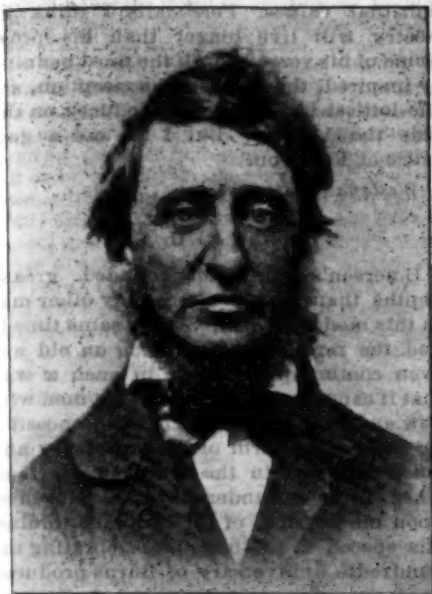
bution of American genius to universal literature." John Tyndall pronounces Emerson "the loftiest, purest, and most penetrating spirit that has ever shone in American literature." Matthew Arnold said: "Emerson's essays are, I think, the most important work done in prose during the present century." Such tributes could easily be multiplied. But we must forbear. Nor will space permit us to give any adequate treatment to Emerson as a philosopher, a patriot, a reformer, a prophet, a writer in general. We cannot refrain, however, from a few paragraphs on Emerson the poet, for whatever he did was done with the poetic touch; his prose is full of poetry, and his poetry, it must be confessed, is sometimes tinged with prose.

Yet that he was a true poet of remarkable power cannot be questioned; not perhaps a great poet, for to make great poetry

utmost intensity of conviction. He himself once said to a friend that he could write in prose by spurring his faculties in action, but he could write in verse only in certain happy moments of inspiration, for which he had to wait. Doubtless his prose, being much more voluminous and generally read, overshadows, with the general public, his verse; and in his character as a literary force, as essayist and lecturer, he is rated higher than as a poet. Nevertheless it is the opinion of many of his most intelligent disciples that his verse will outlast his prose. His poems restate more concisely and more beautifully the message of his essays. It is certain that his poetry alone would give him a very high reputation were his prose blotted out. "At times," said Stedman, "I think him the first of our American poets. He had at times the finest touch of all. In certain respects he



was our most typical poet." Lowell declares respecting Emerson's verse that "he has written some as exquisite as any



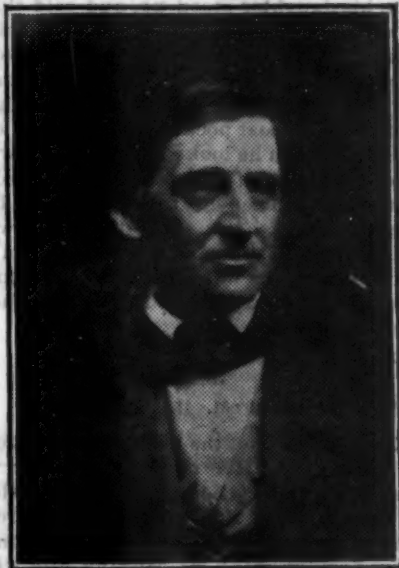
H. D. THOREAU

in the language," and that "if he showed no sensuous passion in his verse, at least there is spiritual and intellectual passion enough and to spare, a paler flame but quite as intense in its way."

If he was not a great poet, he was at any rate a great man who wrote real poems. He was greater as a thinker than Longfellow or Lowell or Bryant or Whittier or Holmes; and once in a while he wrote lines as artistic as any of these, once in a while he reached heights not attained perhaps by any of them. At other times he fell pretty low. "His poetry was his serenest heaven," it has been well said, "and his most convenient rubbish heap. The union of blind thought and crude art is a dreary thing, but it is a thing too often present in Emerson's verse."

He was extremely unequal, and extremely original, copying from no one. He can be profitably compared, however, at some points with Wordsworth, and at some other points with Browning — with Wordsworth more particularly as a student and interpreter of nature; he always saw deep relations between the physical universe and the soul of man, he regard-

ed the outward world as symbolical of the inward. With Browning he puts more stress on substance than on form. He does not reveal all his meaning at the first breath, leaves much to be discovered by study, pays us the compliment of supposing that we have intellects and enjoy using them. He is rugged rather than beautiful. Also, like Browning, he is a most persistent optimist and idealist, full of courage, hope and sunshine. Progress with him is continuous and sure, and all things are steadily working out the great purposes of the Creator. He is intellectual rather than sentimental. He has very little passion, as a rule; he is calm, earnest, reposeful. In the words of Prof. C. E. Norton: "His poems are more fit to invigorate the moral sense than to delight the artistic. No poet is surer of immortality than he; but the greater part of his poetry will be read, not so much for its artistic as for its moral worth." The spirit of man in its relation to ideal beauty is his perennial theme. There is great elevation and inspiration in his sublimest utterances; and he puts some matters so compactly, has so great a gift for saying things, that the number of quotable passages in his poems is very



EMERSON IN 1854

large, considering the really small amount that he wrote in verse.

He is a most austere economist in the use of words, though prodigal in respect to thought. His prose is considered condensed, but not in comparison with his poetry. That is far more marvelously crowded together. His wish to be terse often makes him obscure, and still oftener makes him seem obscure. He needs to be studied to be fully understood, and the more he is studied the more his utterances grow on one, the more completely their inner harmony appears. Many of his poems should be placed under the class of literature called *oracles*, to which the Vedic and Orphic hymns belong. His voice, it has been said, "comes like a falling star from the sky dome of pure abstraction." "Thoughts on the universe" might well describe his verse no less than his prose. He has no epic or dramatic elements about him; and he is remarkably barren, as a rule, in the matter of humor. The fable of the mountain and the squirrel seems to be his sole feeble attempt in this line. He is always a lyr-

ist; and in his lyrics he makes no endeavor to grapple with metrical difficulties, using with scarce any exception



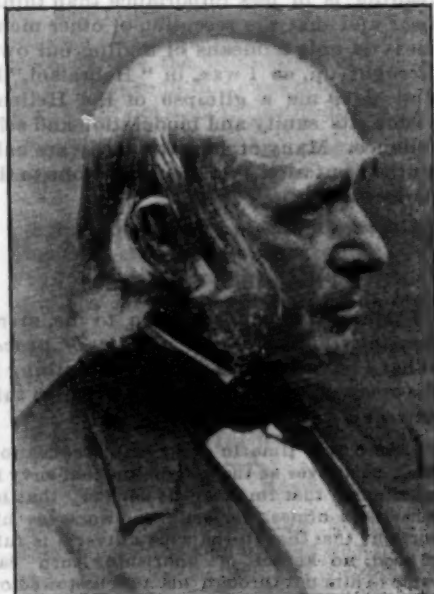
F. B. SANBORN

what has been termed "the normal respiratory measure," octosyllable verse of the plainest sort, that appearing to be the easiest frame into which he can throw his thought, the one giving least hindrance to his free expression. His range of themes is not a very wide one. He attempts no extended flight of fancy, plans no great work of imagination; but he is always manly, robust, invigorating, wholesome. He speaks out for justice, freedom, friendship, and nobleness of heart. His ideals are high. His voice rings firm and strong in behalf of whatsoever things are honorable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report in the upper regions.

— The ardors of piety agree at last with the coldest skepticism — that nothing is of us or our works — that all is of God. Nature will not spare us the smallest leaf of laurel. I can see nothing at last in success or failure than more or less of vital force supplied from the Eternal. The results of life are uncalculated and uncalculable. The years teach much which the days never know. — Emerson.



WILLIAM ELLERY CHANNING



BRONSON ALCOTT

## RALPH WALDO EMERSON 1803-1903

JAMES BUCKHAM.

New seed of truth God gave into his hand.  
Fit for a Titan race, a chosen land.  
"This for the free, by whom all truth must grow,"  
God said; and God's elect went forth to sow.

He struck his furrows deep, and wide and free  
He sowed the truth God gave him. Careless he  
Of shallow scorn, amaze, indifference;  
He saw by spirit vision, not by sense.

Well, nobly well, he sowed his glorious field.  
Saw some seed spring, but none that came to yield.  
Then passed — not futile, born before his time,  
But crowned before men knew his work sublime.

What matters that his body went its way  
After his field was sown? God used the clay;  
God housed his spirit there while there was need;  
God kept him here till he had sowed his seed.

And now, a century since he was born,  
The scattered blade becomes the sea of corn!  
The truth God gave him for his free-born race,  
Received, exalted, holds its rightful place.

Those seventy years of ripening for God's truth,  
What bring they to the Seer now, forsooth?  
The soul God lit, a hundred years ago,  
Would we might catch its full, immortal glow!

Melrose, Mass.

### THE SCHOLARS' VIEW

THE following brief, discriminating and significant personal views concerning Emerson are received in reply to the appended request, addressed by the editor to each respondent:

"In a sentence or two, for our Emerson Number, will you please characterize the man and his work, stating particularly what he has done for you—not to exceed one hundred and fifty words in all."

President William F. Warren

The oracles are dumb, men said,  
Dumb, deaf, and dead.  
He spake, and all things found a tongue  
Forever young —  
From pit to star —  
Oracular.

Boston University.

Lyman Abbott

Emerson does not think for me, but he inspires me to think. He is too individualistic to lead; but this very individualism makes him a provoker of thought. If I may use a physiological simile, he is not intellectual food, but he is a healthful stimulant, when taken in not too large quantities.

New York City.

President Nathan E. Wood

Emerson's voice was a call to simplicity and to a truer estimate of the spiritual verities. It was a protest against materialism in thought and mechanicalism in religion. His appeal to me has been wholly naturalistic, but it has been strong. His neglect of the supernatural historic revelation has prevented discipleship on my part, but I still feel the winsomeness of his simple,

strong, and unwavering confidence in the moral and spiritual verities of our own natures. I wish that we, who live in the intellectual zones, might get back from our complex and too strenuous modern life into his simplicity, which is after all only the far off echo of the unequalled simplicity of that greatest of all, the Son of Man. The simplicity of greatness and the greatness of simplicity still have charms to woo our wearied souls.

Newton Theological Institution.

Professor Olin A. Curtis

Many years ago—so many that I seem to recall a pre-existent state—I had the "Emerson fever," and I had it violently. I read Emerson, I quoted Emerson, I defended Emerson; and, when the most on fire, I even tried to spend a day with Emerson. At this feverish time, I had no Christian insight, and did not see that Ralph Waldo Emerson was nothing whatsoever but Plato come to Boston by way of Amsterdam or Rijnsburg! In about the middle of this period of my life I heard Emerson lecture in the Old South Meeting-house. It was, I think, the last lecture he ever delivered. I cannot find my notes of the remarkable scene, but one incident I will give as well as I can from memory. As he was reading his manuscript, he suddenly stopped and was in evident confusion. At this, his daughter stood up, and said slowly and very distinctly: "Father, I think you will find the missing sheet in your pocket." Quickly—and yet with a manner of deliberation—Emerson put his right hand into his coat pocket, and brought out the sheet; then he looked it over, and, with a peculiar nod of satisfaction, he placed it on the desk. Then he turned toward his daughter and smiled. And that smile was as beautiful a thing as I ever saw on a human face. It was kindness—gratitude—love—all in a look. The entire audience broke into cheers.

Drew Theological Seminary.

President M. H. Buckham

Emerson was not the founder of a school of philosophy. His name stands for no discoveries in psychology or metaphysics, for no new light shed on the great problems of the universe of matter and mind. No one would think of ranking him with Kant and Hegel, or even with Comte and Coleridge. He was a philosopher rather as we apply the term to Seneca and Marcus Aurelius, to Boethius and Montaigne—he was a sage rather than a philosopher. He gave the world philosophic wisdom in literary form. His real greatness is in the realm of literature. He made recondite truth familiar and charming and useful. Take his most famous sayings and reduce them to their simplest terms and they are not new. By means of lucid and startling statement they are made persuasive and memorable. So we rightly class Emerson, not with great American philosophers—of whom there are yet but few—but with great American litterateurs—with Bryant and Dana, with Hawthorne and Lowell and Longfellow.

University of Vermont.

Professor C. T. Winchester

Emerson never "did" very much for me. I came a little too late. I never saw or heard him; and his power, I take it, was greatest when he conveyed it directly from his personal presence. Then, in my reading I came upon him rather late in my young manhood, after the set of my mind had largely been taken. And I suppose I must admit, too, that the formlessness of his manner, the lack of system and conti-

nity in his thinking, rather repelled me—always has rather repelled me. I recognize, of course, his power to enlarge and emancipate the thought of his readers, to reveal spiritual values. Personally I think his poetry will live longer than his prose. Some of his verse I think the most genuinely inspired, the largest in conception, and the loftiest in temper, yet produced on this side the Atlantic. But I am not a good critic of Emerson.

Wesleyan University.

President E. H. Capen

Emerson's plummet sounded greater depths than that of almost any other man in this modern world. At the same time he had the rare gift of phrasing an old and even commonplace truth in such a way that it came home to the hearts of men with new and original force. It was impossible to resist the charm of his simplicity and poise. He was in the zenith of his fame when I was an undergraduate. His effect upon me was that of intellectual stimulus. His speech at the banquet celebrating the hundredth anniversary of Burns produced upon me an impression that I shall never forget. I still regard that speech as one of the literary masterpieces of all time.

Tufts College.

Professor Shaller Mathews

So far as I can discover, Emerson has had little or no direct influence upon my thinking. I have read him, of course, but I fancy my experience is that of very many men under forty. He writes from a different environment, and his way of thinking is not that of the man of the present day. Indirectly, of course, he has doubtless had large influence in my life.

University of Chicago.

Professor Charles M. Stuart

Emerson has been to me one of God's good and perfect gifts, and a rare spiritual and intellectual blessing.

Garrett Biblical Institute.

President W. H. P. Faunce

It was a memorable morning for me when, at the age of eighteen, after some hours of inner debate, I invested in a set of Emerson's complete works. From that time I began to see the world in new light. He gave me no creed, because he had none; but he gave vision, faith in one's own self, and rest from all petty annoyances and apprehensions. He taught me that knowledge is of less importance than wisdom—hence reading is of less importance than thinking; and that the reception of other men's ideas is only a means of finding our own. Brought up, as I was, in "Hebraism," he first gave me a glimpse of the Hellenic vision, its sanity and moderation and self-reliance. Many of his utterances are half-truths; but each is a stepping-stone to the perfect whole.

Brown University.

Principal C. C. Bragdon

I think Emerson has been to me, more than anything else, an apostle of peace. What I have read as often as anything is the essay on "Self Reliance," of which this extract is to me a choice portion:

"There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in



nature, but none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves and are ashamed of that divine idea which each of us represents. It may be safely trusted as proportionate and of good issues, so it be faithfully imparted, but God will not have His work made manifest by cowards. It needs a divine man to exhibit anything divine. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise shall give him no peace. It is a deliverance which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention; no hope."

And for the characterization of the man what is better than this from his own words:

"He spoke, and words more soft than rain  
Brought the Age of Gold again:  
His action won such reverence sweet  
As hid all measure of the feat."

Lasell Seminary.

Director A. W. Harris

Emerson has been useful to me as an intellectual stimulus. I have seldom read a lecture or essay through to the end, but often I have gone to him when ideas came slowly, read a few paragraphs, and then turned to my work with powers aroused and alert. Speaking from this experience, it is his highest merit that he makes men think. He is a torch, useful not so much for the illumination he affords, as for the fires he kindles.

Jacob Tome Institute.

Dean William E. Huntington

Emerson has been to me a quickening spirit. His works do not formulate a system of thought; but they are a magazine of power. He was more seer than philosopher; more poet than logician; more critic than organizer. But whether as prophet, poet or critic, he always wrote and spoke with a wide outlook upon the world of thought. He knew good literature and drew liberally from its varied stores. He knew men; and his estimates of human life and society were well grounded and came from knowledge which had insight. He moves his readers with a stimulus that is generated only in minds that dwell much with elemental truth. There is nothing shop-worn or stale in what he gave to his generation. He was original, high-minded, fearless, serene. He took his place outside the boundaries of sect, and yet he belongs in that elect company whose works will not soon perish from the earth.

Boston University.

Professor Milton S. Terry

I am not well read in the oracles of Emerson, and most of my reading of him was long ago. I have always thought of him as a very honest radical and a man of rare genius, who lived close to Nature's heart, and, like Wordsworth, possessed a keen ear for

"The still, sad music of humanity."

Garrett Biblical Institute.

Professor Thomas Bond Lindsay

One of the most striking things about Emerson is the remarkable way in which he combines radicalism and conservatism. His respect for unity and law so modifies his most daring protests against mere tradition and convention that he impresses us

as a wise, sane critic rather than as a ruthless iconoclast. And to this fact, it seems to me, a large part of his power and influence is due. No man has done more to assert the dignity of the individual, and yet no man has done more to conserve the eternal verities. His seemingly inconsistent statements explain themselves when we collate them, not with each other, but with the underlying law upon which they rest. In a word, his work goes far towards the reconciliation of diversity and unity, of freedom and law.

Boston University.

President James M. Bashford

Emerson literally opened a new world to me. Later I found that transcendentalism was an unbalanced and one-sided view of the universe. But Emerson was a spiritual John the Baptist, helping me to climb the heights of Christian experience by his insight, his idealism, and his optimism.

Ohio Wesleyan University.

Professor H. C. Sheldon

Emerson stands, in my estimate, for a happy combination of ethics and optimism. Puritan stanchness in him loses its appearance of rigor by being penetrated with Greek aestheticism. He serves as an apostle of cultured serenity. For a tour on the sunny side of the world he makes a delightful and edifying companion. But when it comes to contact with the sombre hemisphere, to wrestling with principalities and powers, to organizing moral effort against the forces of evil, I have the impression that our genial sage is not able to afford the most effective incentive. We will walk with him in the midst of the amiable landscape. In the more trying situation our thought is likely to turn to other company.

Boston University.

Professor F. Spencer Baldwin

My personal debt to Emerson is greater than to any other writer. James Russell Lowell speaks somewhere, if I recall correctly, of the "spiritual elbow-joint" which we all received from the first reading of Emerson's "Essays." Lowell's expressive phrase conveys but a feeble indication of what the "Essays" did for me. They gave me my first clear vision of spiritual truth. I date from my acquaintance with them the real beginning of my active mental life. They delivered me once for all from bondage to cant and tradition, and made me feel a free man of the realm of truth. I shall never forget the joy of discovery with which I pushed my way from essay to essay. I dreaded to come to the end of the volume, for I felt that I should never again experience mental delight so keen as that which came to me with the first reading of this incomparable book. Nor have I. Indeed, I believe that I received from Emerson's "Essays" more of inspiration and illumination than from all the other books that I have ever read.

Boston University.

Professor E. Charlton Black

The study of Carlyle led me early to the study of Emerson, and at first the message of "Compensation" and "Spiritual Laws" seemed more profound and sympathetically penetrative than that of "Sartor Resartus" and "Latter-Day Pamphlets." To a young man the gospel of Self-Reliance made a more searching appeal than that of Hero-Worship; but before long the calm and the urbanity of Emerson, his intellectual sweetness and unfailing optimism, came to appear unreal

and almost fantastic in this rough and tumble world, with flaming iniquities everywhere and wild passions tugging at the hearts of the children of men.

As a body of ethical or religious thought the system of Emerson lacks leverage. It has no firm basis in the deepest experience of life. It appeals to the intellect, but fails to fill the heart or satisfy the conscience. But the habitual elevation of Emerson's view makes for righteousness. His assertion of the supremacy of spirit is a testimony to the craving of the soul for something above the material and the finite. Emerson will remain one of this grey old world's great inspirational influences.

Boston University.

Professor George Albert Coe

In my early manhood Emerson helped me to feel the spiritual meaning of nature and the spiritual largeness of human life. I came to regard him as a prophet and seer. I still regard him as such in spite of some things in his philosophy that I do not accept. What I received from him abides with me as a permanent possession.

Northwestern University.

Professor C. W. Rihell

Emerson's geniality must of necessity impress all readers and teach all a useful lesson. His open-mindedness was equally valuable to the young reader. The same may be said of his ability to see the connection between things apparently remote from each other. These and other similar qualities gave his writings a rare charm. But he lacked the requisite depth, originality, and creative power which alone could have resulted in making him a unique and permanent force in the history of mankind.

Boston University.

## MY KEY TO EMERSON

PRESIDENT CHARLES J. LITTLE.

EMERSON had little value for me until his remark about Empedocles opened my eyes: "Empedocles uttered a great truth, but no sooner was it out of his mouth than it became a great lie." I perceived that to understand Emerson, to prevent his sayings becoming great lies, I must disperse the clouds of misinterpretation that had gathered about him.

I found, then (at least I thought so), the clue to his labyrinth in "Nature" and the three great addresses of 1837 and 1838. "Why should not we also enjoy an original relation to the universe?" This disclosed itself as the sum and splendor of his aspirations. "Man's operations taken together are so insignificant that they do not vary the result of an impression so grand as that of the world upon the human mind." This appeared to me the limitation and error and peril of his teaching.

The craving for an original relation to the universe brings Emerson into the communion of the saints; this he shares with Moses and Isaiah, with Paul and Augustine and Bernard and Luther and Wesley; each had his own burning bush, and sought a name for the Unnamable.

But man's operations taken together are not insignificant; and the reduction of each soul to a point of reflection, to a passive albeit magic mirror, leads to debility and inaction. Man should, because he can, confront Nature as the companion of God made in the Creator's image and endowed with the right and the power to assist in the completion and perfection of the world. Emerson's fondness for exaggeration combined with his worship of nature and his contemplative genius to minimize man's



operations." "His strength was to sit still;" to see and to tell his vision.

But many of his admirers turned his truth into a lie, finding in it an excuse for "an incorrigible optimism," or rather for what was, in them, an affectation of content with conditions that required transforming human energy. I escaped this by seeing that Emerson's relation to the universe was original to him only; that mind must also be original and not Emersonian; and that I could never be a disciple, in the true sense of the term, unless I became myself.

Emerson taught me that a weed might be a flower whose uses had not yet been found out; but I learned from humble gardeners that to preserve the flowers that I loved, I must needs exterminate these potentially useful plants. In a word, Emerson himself in his reference to Empedocles warned me to distrust the poetical exaggerations in which he expressed thoughts that were perfectly true for his serene spirit; and although I envied him his tranquillity, I learned from him to revere my own unrest. I, too, insisted upon an original relation to the universe; one that accorded with my constitution and my possibilities. The universe to us mutable men is not fixed either in quantity or quality. It shrinks as we shrivel; it becomes sordid as we grow weak; it puts on magnitude and magnificence as we assume divine proportions. I responded to Emerson's call "to build my own world" because I discarded his saying that "man's operations" put together were too insignificant to vary the result of the grand impression of the world." I refused to regard them as "a little chipping, baking, patching and washing." On the contrary, of all God's deeds this seemed to me the finest, that He had created "the artist" man and associated him with Himself in finishing the work that He had begun.

Garrett Biblical Institute.

## GREAT TRUTHS FROM EMERSON

WHOEVER attempts to make selections from Emerson finds himself at once immensely embarrassed by a perfect flood of riches. It is easy to begin, but almost impossible to stop. We could easily fill the entire paper with brilliant and beautiful sentences clothing great thoughts in happy turns of expression. We submit the following — a few out of many — as worthy to be carefully noted:

— To be great is to be misunderstood.

— Everything has its price — and if that price is not paid, not that thing but something else is obtained; it is impossible to get anything without its price.

— It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

— If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withheld, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

— All things preach the indifference of circumstances. The man is all. Everything has two sides, a good and an evil. Every advantage has its tax. I learn to be content.

— No man can learn what he has not preparation for learning, however near to his eyes is the object. God screens us evermore from premature ideas. Our eyes are holden that we cannot see the things

that stare us in the face, until the hour arrives that the mind is ripened; then we behold them, and the time when we saw them not is like a dream.

— You cannot escape from your good. The things that are really for thee gravitate to thee. O believe, as thou livest, that every sound that is spoken, over the round world, which thou oughtest to hear, will vibrate on thine ear.

— The length of the discourse indicates the distance of thought betwixt the speaker and the hearer. If they were at a perfect understanding in any part, no words would be necessary thereon. If at one in all parts, no words would be suffered.

— The great man will not be prudent in the popular sense; all his prudence will be so much deduction from his grandeur. But it behooves each to see, when he sacrifices prudence, to what god he devotes it. If to ease and pleasure, he had better be prudent still; if to a great trust, he can well spare his mule and panniers who has a winged chariot instead.

— Nothing great was ever achieved without enthusiasm. The way of life is wonderful; it is by abandonment.

— Man is born into the state of war. The commonwealth and his own well-being require that he should not go dancing in the weeds of peace, but, warned, self-collected, and neither defying nor dreading the thunder, let him take both reputation and life in his hands, and, with perfect urbanity, dare the gibbet and the mob by the absolute truth of his speech and the rectitude of his behavior.

— Rare souls set opinion, success, and life at so cheap a rate that they will not soothe their enemies by petitions or the show of sorrow, but wear their own habitual greatness.

— God offers to every mind its choice between truth and repose. Take which you please — you can never have both.

— I am thankful for small mercies. I compare notes with one of my friends who expects everything of the universe, and is disappointed when anything is less than the best, and I find that I begin at the other extreme, expecting nothing and am always full of thanks for moderate goods. Everything good is on the highway.

— Those who live to the future must always appear selfish to those who live to the present.

— I know nothing which life has to offer so satisfying as the profound good understanding which can subsist, after much exchange of good offices, between two virtuous men, each of whom is sure of himself and sure of his friend.

— A gentleman never dodges; his eyes look straight forward, and he assures the other party, first of all, that he has been met. Any deference to some eminent man or woman of the world forfeits all privilege of nobility. He is an underling; I have nothing to do with him; I will speak with his master.

— I prefer a tendency to stateliness to an excess of fellowship. Let us not be too much acquainted. Coolness and absence of heat and haste indicate fine qualities. A gentleman makes no noise; a lady is serene. Defect in manners is usually the defect of fine perceptions.

— The secret of success in society is a certain heartiness and sympathy. A man who is not happy in the company cannot find any word in his memory that will fit the occasion. All his information is a little impertinent.

— The expectation of gratitude is mean, and is continually punished by the total insensibility of the obliged person. It is a

great happiness to get off without injury and heart-burning from one who has had the ill-luck to be served by you. It is a very onerous business, this of being served, and the debtor naturally wishes to give you a slap.

— No man can write anything who does not think that what he writes is for the time the history of the world; or do anything well who does not esteem his work to be of importance.

— As long as any man exists there is some need of him; let him fight for his own. Every man is wanted, and no man is wanted much.

— There is always a best way of doing everything, if it be but to boil an egg. Manners are the happy ways of doing things; each once a stroke of genius or of love — now repeated and hardened into usage.

— 'Tis very certain that each man carries in his eye the exact indication of his rank in the immense scale of men, and we are always learning to read it.

— Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun. What a day dawns when we have taken to heart the doctrine of faith! to prefer as a better investment being to doing; being to seeming; logic to rhythm and to display; the year to the day; the life to the year; character to performance; and have come to know that justice will be done us; and if our genius is slow the term will be long.

— Shallow men believe in luck, believe in circumstances. Strong men believe in cause and effect. Skepticism is unbelief in cause and effect.

— Life is hardly respectable if it has no generous, guaranteeing task, no duties or affections that constitute a necessity of existing. Every man's task is his life-preserver. The conviction that his work is dear to God and cannot be spared, defends him. I am not afraid of accident as long as I am in my place.

— The hero is he who is immovably centered. The main difference seems to be, that one man can come under obligations on which you can rely — is obligable; and another is not. As he has not a law within him there's nothing to tie him to.

— Do not leave the sky out of your landscape.

— Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.

— It is the part of prudence to face every claimant, and pay every just demand on your time, your talents, your heart. Always pay; for, first or last, you must pay your entire debt.

— The last lesson of life, the choral song which rises from all elements and all angels, is a voluntary obedience.

— Of two men each obeying his own thought, he whose thought is deepest will be the strongest character.

— Life is not so short but that there is always time enough for courtesy.

— And what is originality? It is being one's self, and reporting accurately what we see and are.

— Every able man, if you talk sincerely with him, considers his work, however much admired, as far short of what it should be. What is this Better, this flying Ideal, but the perpetual promise of his Creator?

— What is a weed? A plant whose virtues have not yet been discovered.

— Hitch your wagon to a star.



## PERSONALS

— Dr. Matt S. Hughes will deliver the Commencement oration at Missouri Wesleyan College, June 11.

— Rev. Philip L. Frick, of Flint St. Church, Somerville, is still in Denver, Col., watching at the bedside of his mother, who is dangerously ill.

— Professor Rishell, of our School of Theology, presents in the April number of *Bibliotheca Sacra* an illuminating and cogent article on the "Date of the Fourth Gospel."

— Rev. Dr. W. M. Frysinger, formerly editor of the *Baltimore Methodist*, has been appointed corresponding secretary of the Annuitant Fund of the Central Pennsylvania Conference.

— Bishop McCabe and Dr. W. F. McDowell are in attendance at the educational convention being held at Dakota University, Mitchell, S. D., of which Dr. W. I. Graham is president.

— Dr. Melville B. Chapman, of the School of Theology, Boston University, will preach the baccalaureate sermon at Centenary Collegiate Institute, Hacketts-town, N. J., on June 14.

— Judge O. R. Horton has been nominated for re-election as judge of Cook County, Ill. He has served sixteen years on the bench, three years of that time as a member of the Appellate Court of Illinois.

— In connection with the Commencement exercises at Drew Theological Seminary, May 17-21, there were memorial services for Bishops Foster and Hurst, May 18, with addresses by Bishops Mallalien and Foss.

— Rev. Dr. W. T. Smith has dedicated 45 of the 499 churches in the Des Moines Conference. He is presiding elder of Boone District, serving his fourth term in the presiding eldership of Des Moines Conference.

— Prof. George E. Woodberry, of the department of comparative literature of Columbia University, has been elected for the fifth consecutive year the most popular professor at that institution by the vote of the senior class.

— Rev. Dr. J. W. Lindsay writes from Clifton Springs, under date of May 17: "I am glad to meet here Dr. H. F. Fisk, of Evanston. He has greatly improved. I cannot tell you how I miss my grand old friend, Bishop Foster."

— Capt. J. B. Ford, the donor of Ford Memorial Chapel of Allegheny College, Meadville, Pa., a well-known plate-glass manufacturer and philanthropist, died at his home at Creighton, Pa., a suburb of Pittsburgh, May 1. He was nearly 93 years old.

— Rev. Charles W. Holden, pastor of the First Methodist Episcopal Church, Dorchester, who until within ten days has been critically ill from the effects of an attack of pneumonia, is now slowly convalescing. The official board of the church has voted him a vacation until October 1.

— Chancellor Day, of Syracuse University, expects to spend the coming summer abroad. He will sail from Montreal for Liverpool, June 13, by the "Canada," and will be accompanied by Mrs. Day and Miss Day. They will return in September on the "Columbus," of the same line, but landing at Boston.

— A pleasant wedding took place at Long Island, Maine, May 13, when Rev. Felix Powell, a graduate of Kent's Hill, and more recently of Drew Theological Seminary, and lately appointed to this island charge, was married to Miss Marion Card, of Troy Hills, N. J. Rev. C. W. Blackman performed the ceremony in the new par-

sonage, in the presence of several persons from Peak's Island, and a goodly number of his own parishioners.

— Rev. William Pentecost, of Worcester, and his estimable wife, veterans in the New England Conference, have been very sick for several weeks, and although they are somewhat better at this writing, it is doubtful if they will linger much longer. They are 85 years of age and have spent fifty years in the itinerancy.

— The sad news comes from Manila that Dr. and Mrs. H. C. Stuntz' youngest child, Lucy Clark Stuntz, died, April 7, from spinal meningitis. She was born in Natal, India, April 21, 1891. By special permission the body was placed in the National Cemetery, looking out upon Manila Bay. Thousands of friends in this country will sympathize with the bereaved parents.

— Bishop and Mrs. Vincent have invited Mrs. Crandon, now in Europe, to accompany them to Bulgaria. As she is official correspondent for that field, and the four missionaries who have received appointments there are from the Northwestern Branch, Woman's Foreign Missionary Society, Mrs. Crandon has long desired to visit that mission, and will probably embrace this opportunity.

— Senator Dolliver, in a recent address in the West, says: "There is nobody in New York you ever heard of who was born there, except Theodore Roosevelt, the child of Fifth Avenue. His Dutch blood made him, almost from the cradle, a student, an athlete, a soldier, a hero and a leader of men. Every great man and woman in New York, conspicuous from any standpoint, came from the rural districts."

— Professor Charles R. Van Hise, who has been a member of the faculty of the University of Wisconsin for twenty-two years, has just been chosen president of that institution. He has also acted as non-resident professor of structural geology in the University of Chicago. He has done much research work in geology, and since its foundation in 1893 has served as one of the editors of the *Journal of Geology*.

— The New York *Tribune* of May 14 said: "Rev. John Wesley Barrett, with one exception the oldest member of the Newark Conference in point of service, died on Tuesday at the home of his daughter, Mrs. Henry Mills, in Dover. He was 81 years old. The only clergyman longer in the Newark Conference than Mr. Barrett is Rev. Richard Van Horn, of Newark, who is seriously ill at his home in Rosville."

— Irving Bicheller, author of "Eben Holden," in a recent address to six hundred men in a Young Men's Christian Association, used these plain and practical words: "Avoid egotism; some men are like balloons, their heads get so puffed up it carries them off their feet. A fellow ought to keep so near the ground as to have one foot on it all the while. The late George W. Childs used to say that when he got inclined to get swelled he got a wheelbarrow and pushed it around the block."

— Mr. Charles E. Mann, the recently appointed clerk of the Massachusetts Railroad Commission, is an active member of Centre Church, Malden. For years he has been prominent in newspaper work in Gloucester, Lynn, and Boston. He was one of the secretaries of the Crane campaign in 1896, and was secretary of the Bates committee in the critical campaign in the caucuses in 1899. He is a devoted worker in Centre Church, being superintendent of the normal department of the Sunday-school, a class-leader, the secretary of the official board, and the church historian.

— Dr. Borden P. Bowne left Boston Saturday morning, on a somewhat extensive lecture tour. At Syracuse, N. Y., on the 18th, he will address the Philosophical Club of that city. Then on to Delaware, Ohio, to give three talks on philosophical and ethical subjects before the University. Then to Columbus, Ohio, for one lecture, and to St. Louis for the same purpose. At Georgetown, Texas, he is to deliver four lectures, June 1, 2, 3 and 4, before the Southwestern University (Methodist Church, South) on, "The Present Theistic Outlook," and he must return to deliver, June 10, an address at the Newton Theological Institution (Baptist).

— The *Michigan Christian Advocate* says: "Prof. Geo. Adam Smith's address before the New York Preachers' Meeting seemed to win the admiration and approval of those present, and a vote of thanks moved by one Bishop and supported by another was passed." Dr. Smith is engaged for a series of addresses at Chautauque the present season. A prominent Methodist, in a letter just received, says: "The likeness of Dr. Smith on the cover of the *HERALD* is an excellent one, and recalls a very delightful interview with a thoroughly genial man. What a shame that a man of such a character should suffer as a heretic! But his Master had the same experience."

## BRIEFLETS

The finest thing that any one can do for a strong nature that is not living up to its possibilities is to rouse it, no matter how rudely.

The special attention of our readers is called to the notice on another page of the memorial services for Bishops Foster and Hurst, next Monday morning, in Bromfield St. Church, with special addresses by Bishop Mallalien and Dr. L. T. Townsend. The public is invited.

Is not time simply that portion of eternity devoted to the test-process by which God determines what is by nature immortal, and what mortal? We are really living in eternity now, so far as that which is eternal is in us. Whosoever lives in the spirit is living in that very life which must eternally be his.

New Hampshire, in voting last week under the new so-called local option law in the cities and large towns generally, expressed a decided preference for license. While this much-to-be-regretted action was taking place in that State, the Supreme Court of Maine, in session at Auburn, imposed the severest sentence ever known upon a convicted liquor-seller, in the case of State vs. Arthur Jolicoeur of Lewiston. Jolicoeur was sentenced on search and seizure, liquor nuisance, and common seller. The total on these three counts was a fine of \$425 and eight months in jail additional.

It is a long time between the sowing and the reaping; but the times between are God's times too.

On Thursday and Friday evenings of this week the Methodist churches of Philadelphia will commemorate the 200th anniversary of the birth of John Wesley. The exercises will be held in the Academy of Music. On Thursday evening, Bishop Foss will preside, and Bishop Fowler and Bishop Hess (of the M. E. Church, South) will make the addresses. An adult chorus of 300 trained voices will sing. On Friday evening, Rev. Dr. Neely will preside and

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## What Our Ministers Are Preaching

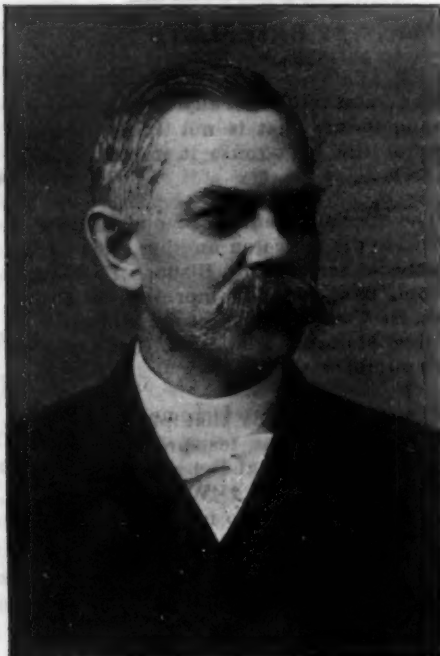
WE present herewith the first weekly instalment of the series of abstracts of sermons preached by members of our patronizing Conferences, to be continued for many weeks. It is an occasion for regret that a reasonable limit must be set to the number. The editor is especially embarrassed in making requests for abstracts, as hundreds, of course, must remain unasked who would present just as acceptable abstracts as those that are to be published. He has tried to perform the delicate task as impartially as he could, with the purpose of making the selection fully representative of the several Conferences. Upon those who have not yet responded notice is again served that the "six-hundred-word limit" must be observed in the preparation of the abstract. The interest already manifested in the publication of this series is very gratifying.

### The Kingdom Within You

REV. SAMUEL M. DICK, PH. D.  
Pastor Trinity Church, Worcester.

TEXT. — "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." — LUKE 17: 20, 21.

THE kingdom of God has no geographical boundaries. It does not come with worldly display—no waving banners, no gleaming swords, no bugle-blasts. It is not a kingdom of provinces and continents, but a kingdom of motives, of principles, of law, of love. This was, perhaps, a little misleading and disappointing to the Pharisees. David had used the sword, and why should not the Son of Man



REV. SAMUEL M. DICK, PH. D.

do the same thing? They could not well understand that the germ of the kingdom was in man himself. The rays of light pass through a lens and converge at a given point, and there we find in the focus the image of the object from which the rays come. The love, mercy and goodness of God are focused in man. There we find the image of God, and this image clothed with personality. If this personality could be analyzed as a flower, we should find in it the germ of the kingdom of God.

The nature of the kingdom is obedience to the law of God, which is the law of liberty. It seems paradoxical, but it is the truth that complete obedience to law is perfect liberty. We say sometimes that men cannot outlive the Ten Commandments, and yet every Christian has already outlived the Commandments. Thou shalt not kill, thou shalt not steal, thou shalt not commit adultery, etc.—these laws mean nothing to the Christian, for he has risen above them, transcended them. If he be Christian, he would not kill, nor steal, nor commit adultery, nor do what is forbidden by any other of the Ten Commandments,

even though the Commandments were repealed and taken from the divine statutes. Why? Because the kingdom of God developed in man raises him above a desire for those things which are of the flesh.

The kingdom within you implies fellowship. Fellowship obtains where there is something in common, and only there. You cannot fellowship a bird, or a dog, or a horse. You may pet them, fondle them, even in a narrow sense love them, but to fellowship them is impossible, for they have nothing in common with man's higher nature.

The products of the kingdom: Every kingdom is characterized, to some extent at least, by its products. Cotton, corn, tea, coffee, sugar, etc., or its manufactured articles, mark the activity of a people or the resources of their kingdom. But what are the products of the kingdom of God? Something different from meat and drink. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Every live kingdom produces some things for home consumption—has its imports and its exports. So it is with the kingdom of God. The products for home consumption are righteousness, peace and joy. The kingdom of God within us is constantly producing these things for home use—for our own consumption. The chief import into this kingdom within us is faith; we do not so much produce faith as we use faith. God gives it—it comes from evidences all around us; it is sent in for our use. The chief export is love. We are always exporting love if we have the kingdom within us. We have a surplus, and others must have it. They need it, so we send it out. It is the joy of every heart where the kingdom is developed within to abound in this export product and send it out everywhere to suffering humanity.

### Practical Conclusion from Easter

REV. JULIAN S. WADSWORTH.  
Pastor Central Church, Brockton.

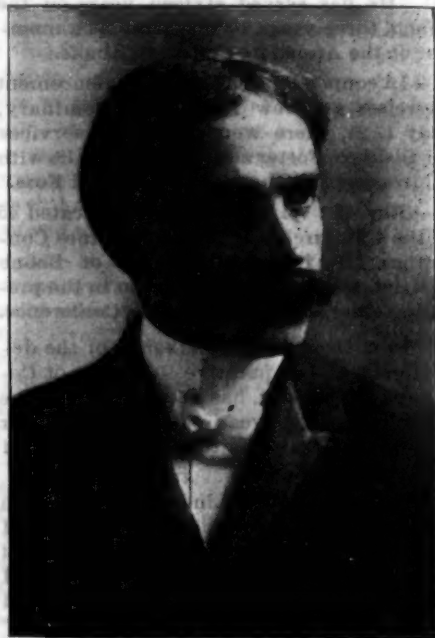
TEXT. — "Therefore, my beloved brethren, be ye steadfast . . . always abounding in the work of the Lord." — 1 COR. 15: 58.

WE have returned from viewing the scenes of the resurrection. The machinery of social life paused only a moment for those who would, to revisit the place of Calvary and look again upon the opened sepulchre. No one who has thus looked upon these scenes is able to return to his nets, or to his merchandise, without his life having been changed somewhat by the things he has seen. There is a very close connection between the doctrine believed and the outward expression of life. Let a laxity come in the preaching of the resurrection of the body and immortality of the soul, and it will be quickly seen in the manner of living. Paul had just penned the sublimest Easter sermon that the world had ever heard, and with the genius of a master logician drew from it this practical conclusion which should have incited those Corinthian Christians to higher living.

In what sense has the observance of

Easter strengthened our faith and made better our living?

It has added new proofs to the truth which was already ours, enabling us to be steadfast and less easily moved in the faith which holds the hope of our souls. There are times when one might almost wish he had never read this wonderful passage in Paul, that he might have the sensation of coming upon it for the first time, and feeling it flood his soul like a sunrise. That you may know its value, recall its influence as it burst with its glory light upon the Corinthian world. The truth of the resurrection of the body lay altogether beyond the customary Greek habit of thought. Homer in his *Odyssey* pictured the future life, indeed, but as a sort of worthless, shadowy existence, which the greatest of his heroes, Achilles, would exchange for



REV. JULIAN S. WADSWORTH

"the meanest place on earth." Plato has nowhere an intimation of this great truth which we hold so dear, though he teaches the endless existence of the soul. This was the clearest starlight of ancient philosophy, and the world was awaiting this flood of light which has been adding new lustre to our day. Clasp the precious truth of the resurrection to your hearts, my beloved brethren, and "be ye steadfast."

The thought of the resurrection should not only assure us of the future life, but inspire us to "abound in the work of the Lord," forasmuch as we see that our labor is not in vain in the Lord. What we do should be better done because we know this truth. No man has a right to engage in any work that will not bear the light of the resurrection. The character of what a man does will one day rise in judgment upon his life. The work will outlive the hand that has wrought it. Michael Angelo remarked to a friend in his studio, while mixing his paints: "I paint for eternity." This controlling purpose is shown in the face of the great artist, in the picture in the Fabricati collection, as from the quarries he is seen selecting the marble which shall



immortalize his thought. It was because he worked as though he believed in the immortality of his work that it lives today in the splendid statue of Moses, while Angelo himself is dead. Even when the marble shall have fallen back to dust, the artist aim which gave character to the work will continue forever, having been wrought of God into the imperishable structure of the man.

Having once more looked lovingly into the open sepulchre, and viewed our risen Lord, we go forth with a compelling faith to work for eternity.

### "These Sayings of Mine"

REV. HOSEA HEWITT.

Pastor Beacon St. Church, Bath, Me.

TEXT:—"Therefore whosoever heareth these sayings of Mine," etc.—MATT. 7: 24, 25.

THESE sayings of Jesus, though old and familiar, are nevertheless continuously fresh and full of suggestion for thoughtful and receptive minds. They contain the only complete and authentic code of human life and conduct, the only perfect portraiture of the Christian character. Expressing, as they do, the carefully sifted and maturest wisdom of the old dispensation, they present it in brief and yet comprehensive form for the instruction and guidance of the people of God under the new covenant.

This "Sermon on the Mount" is not the enactment of a new moral law; it is simply the rewriting and republication of truths and principles "old as the creation" and abiding as the ever-blessed nature of God. To those who were alarmed at the freedom and authority of His speech concerning the older legislation, Jesus said: "Think not that I am come to destroy the law and the prophets," etc.

At only two or three features of these sayings of Mine" have we space to glance—their Contents, their Spirit, their Purpose:

1. As to their *Contents*, it is noteworthy that they assume and are based upon the deepest and holiest truths we know, and take for granted all the primary relations of human life—our relation to God, to each other, to the material world, to Providence, to society, to the State, to the actual and visible present, to the dim and indefinite unknown. There is no necessary ray of light omitted, no element of strength, no source of consolation, no feature essential to the truth, the beauty, the completeness and the perfection of our manhood and womanhood.

It is to be regretted that men in our day listen to "these sayings of Mine" with so much misapprehension and distrust. Concerning such words as "Resist not evil," "If any man sue thee at the law and take away thy coat," etc., "Love your enemies, bless them that curse you," they ask in a dubious tone: "Are not these injunctions impracticable in the present stage of human development?" Nevertheless the truth is that no element of human justice, no system of human laws, can be upheld or administered without implicit and constant reference to the great ethical principles expressed in these sayings of Jesus. It is a great maxim of jurisprudence (see Robie's "Introduction to the Pandects of Justinian") that nothing more than a rough approximation to equity and justice is possible in the present imperfect condition of things. In every bargain some one must have the advantage. Now that advantage goes to the buyer, now to the seller. But without this overlapping, this law of "give and take," human life and intercourse

would be impossible. And because the spirit of generous concession is a nobler one than that of selfish and arrogant demand, and must forever remain the law of a true social well-being, the Lord imposes these commands upon us that they may not only act as a lubricating oil, preserving the often strained and creaking social machinery from threatened breakdown, but also as an ennobling social discipline and a guarantee of social security and repose.

2. Equally noteworthy is the *Spirit* of these "sayings of Mine"—a spirit pure, patient, magnanimous, trustful, hopeful, exalted; a spirit very inadequately appreciated and exemplified even by those who professedly accept the great Teacher as "Master and Lord." Nevertheless whoever breathes the atmosphere of these "sayings of Mine" builds the fabric of his hope and blessedness upon the rock. And the rain descends and winds blow, etc., but



REV. HOSEA HEWITT

it resists the forces that threaten it, being founded on a rock.

3. Thus is attained the lofty *Purpose* of this perfect rule of life—the perpetual security of noble minds.

### NOTES FROM THE HOLSTON COUNTRY

REV. C. M. HALL.

WE still live, and are living at a lively rate. Things certainly do move in this region. The proverbial slowness of the Southerner is scarcely discernible here. What with the building of new railroads, the opening of new mines, the discovery of oil and boring for the same, the immense travel to and from the various resorts of which there are a large number in this section, and the ordinary business of the country, which is vast in itself, there is but little time or inclination for idleness or brooding.

Nor is the church behind in the general moving tendencies. All the churches are progressive, and see results for their labors. Methodism in this locality, of both branches, is fully alive to the vastness and importance of our opportunities, and plans are being laid for great victories in this beautiful spot of God's heritage.

As to our own branch of Methodism, we are looking to the future with hope and expectancy. One half of this Conference year is already gone, and the winter months have been productive of excellent

results in nearly all the churches. Hundreds of souls have been converted, and it looks now as if the reports for next Conference would intensify the joys of heaven as well as earth.

Some notable events have occurred. Rev. Luther Freeman has assumed, and under the most trying circumstances has carried, the pastorate of First Church, Chattanooga. He was received with the open arms and full hearts of the splendid people who constitute his church. The first Sunday of his appearance among them he was greeted with a list of new members numbering 44, who had been gathered through the agency of his splendid body of officials and that big-hearted volunteer supply during the interregnum between the pastorates, Dr. John H. Race, president of Grant University. Such an event as this was enough to inspire a new pastor to enter upon his work with vigor, which was the case with Mr. Freeman; and in spite of three months' sickness since that time, his work has prospered grandly, and there is great promise for the future.

At First Church, Knoxville, the brethren have done a splendid work and have finally paid off every cent of the \$9,500 indebtedness which rested upon the church property when the present pastor assumed his duties. It was considered a great victory, in view of the fact that it was accomplished after two unsuccessful attempts heretofore. The church feels very happy over this work, and there are already signs of an increased spirit of devotion on spiritual lines.

Grant University is just finishing a successful year's work in all its departments. This is a splendid institution in this region, and few people are fully aware of its importance to the church here and elsewhere. There are rumors of some changes in the personnel of the faculty in the year to come, but to what extent deponent saith not.

There is much interest in educational matters in this Southland these times. Here in Knoxville great preparations are being made for the Summer School, which is to begin June 23 and last till July 31. Last year there were more than 2,000 in attendance, and it is justly expected that this year will see this number largely increased. This cannot fail to have a vital influence upon the future of this section.

The Methodist churches hereabouts are planning for celebrations of the bicentenary of the birth of John Wesley. We learn that the two Methodisms of Chattanooga are to have a joint celebration, and have your own Governor Bates to address them. Good for Chattanooga! As for Knoxville, we have planned for a week of this union business, holding four union mass meetings in the different churches, beginning June 15, with a grand Wesley hymn service on Friday night, and on Sunday Afternoon a Methodist love-feast, closing on Sunday night with a grand mass meeting in the great tabernacle erected for the Summer School, to be addressed by our own Bishop Goodsell and some Bishop of the Church South yet to be selected. For one week we mean to let Methodism and the influence of that great man of God, John Wesley, be felt in this city. This we believe to be a step in the right direction of warm-hearted fraternity, if not organic union, between these two sister churches.

Many of our churches are engaged in revival work at the present time. The summer seems to be a favorable time for revivals in the South. Why should it not be so everywhere? Altogether, there is one word which seems to be written upon everything and all our works in this country—and that word is *expectancy*.

Knoxville, Tenn.



## THE FAMILY

## EMERSON

REV. BENJAMIN COPELAND.

His verse, the solemn Voice  
Of Life's deep mystery;  
His poems, cablegrams  
Out of Eternity!

To Virtue's holiest heights  
Leads, still, his dauntless strain;  
And on our follies falls  
"Its beautiful disdain."

Aye! "better than he knew"  
He built his lofty rhyme;  
A temple domed with stars,  
And durable as Time!

Geneseo, N. Y.

## Thoughts for the Thoughtful

## From Emerson

This week we present a few thoughts from Emerson, culled by permission from that charming little Emerson Year-book, compiled by Ann Bachelor (who, by the way, is a Methodist lady, hiding behind a pretty *nom de plume*), whose rare discrimination, literary skill and unerring taste have brought together in an attractive volume (published by James H. Earle & Co.) some of the best and most helpful of the great sage's utterances. A chronology of the life of Emerson is a valuable adjunct of the book.

On bravely through the sunshine and the showers!  
Time has his work to do and we have ours.

We crave a sense of reality, though it comes in strokes of pain.

It is dislocation and detachment from the life of God that makes things ugly.

The soul lets no man go without some visitations and holy-days of a divine presence.

Man is that noble endogenous plant which grows, like the palm, from within, outward.

"What hath he done?" is the divine question which searches men and transpierces every false reputation.

A character is like an acrostic or Alexandrian stanza—read it forward, backward, or across, it still spells the same thing.

A man is like a bit of Labrador spar which has no lustre as you turn it in your hand until you come to a particular angle; then it shows deep and beautiful colors.

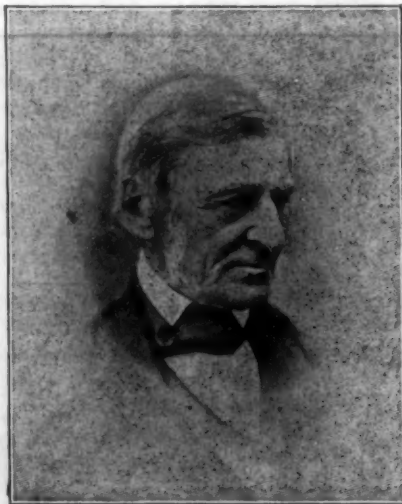
The stars at night stoop down over the brownest, homeliest common with all the spiritual magnificence which they shed on the Campagna, or on the marble deserts of Egypt.

The domestic man who loves no music so well as his kitchen clock and the airs which the logs sing to him as they burn on the hearth, has solaces which others never dream of.

Two inestimable advantages Christianity has given us: first, the Sabbath, the jubilee

of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil and into prison cells, and everywhere suggests, even to the vile, the dignity of spiritual being. Let it stand forevermore a temple which new love, new faith, new sight shall restore to more than its first splendor to mankind.

No matter what your work is, let it be yours; no matter if you are tinker or preacher, blacksmith or president, let what you are doing be organic, let it be in your bones, and you open the door by which the affluence of heaven and earth shall stream into you. You shall have the hidden joy, and shall carry success with you. Look to yourself rather than to materials—nothing is unmanageable to a good hand; no place slippery to a good foot; all things are clear to a good head.



RALPH WALDO EMERSON

In 1881

Discontent is the want of self-reliance; it is infirmity of will. Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul.

What a debt is ours to that old religion which, in the childhood of most of us, still dwelt like a Sabbath morning in the country of New England, teaching privation, self-denial and sorrow! A man was born not for prosperity, but to suffer for the benefit of others, like the noble rock-mapple which all around our village bleeds for the service of man. Not praise, not men's acceptance of our doings, but the spirit's holy errand through us, absorbed the thought. How dignified was this! How all that is called talents and success, in our noisy capitals, becomes buzz and din before this man-worthiness.

Onward and nearer rides the sun of May; And wide around, the marriage of the plants is sweetly solemnized. Then flows amain The surge of Summer's beauty; dell and crag, Hollow and lake, hillside and pine arcade, Are touched with genius. Yonder ragged cliff Has thousand faces in a thousand hours.

No one can walk in a road cut through pine woods without being struck with the architectural appearance of the grove, especially in winter, when the barrenness of all other trees shows the low arch of the Saxons. In the woods in a winter afternoon one will see as readily the origin of the stained-glass window with which the

Gothic cathedrals are adorned, in the colors of the western sky seen through the bare and crossing branches of the forest. Nor can any lover of nature enter the old piles of Oxford and the English cathedrals without feeling that the forest overpowered the mind of the builder, and that his chisel, his saw, and plane still reproduced its ferns, its spikes of flowers, its locust, its pine, its oak, its fir, its spruce.

These roses under my window make no reference to former roses or to better roses; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied, and it satisfies nature in all moments alike. There is no time to it. But man postpones and remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with nature in the present, above time.

## The Rhodora

R. W. EMERSON.

In May, when sea-winds pierced our solitudes,  
I found the fresh Rhodora in the woods,  
Spreading its leafless blooms in a damp nook,  
To please the desert and the sluggish brook.  
The purple petals, fallen in the pool,  
Made the black water with their beauty gay;  
Here might the red-bird come his plumes to cool,  
And court the flower that cheapens his array.

Rhodora! If the sages ask thee why  
This charm is wasted on the earth and sky,  
Tell them, dear, that if eyes were made for seeing,  
Then Beauty is its own excuse for being:  
Why thou wert there, O rival of the rose!  
I never thought to ask, I never knew:  
But, in my simple ignorance, suppose  
The self-same Power that brought me there  
brought you.

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## EMERSON AS I KNEW HIM

JULIA WARD HOWE.

[From the Critic for May.]

I MADE Mr. Emerson's acquaintance at the beginning of a journey from Boston to New York, in days in which the "Sound" boat formed a necessary part of the route. My new friend was accompanied by his mother, a venerable lady of benevolent aspect. Both were on their way to visit a near relative residing on Staten Island. At an early stage of our progress we were detained for some time in a rather comfortless station, and here I presently saw Mr. Emerson carrying on his shoulder a three-year-old child, whose mother, I afterwards learned, had taken a deck-passage on board the steamer to New York. I had thought of the "Great Transcendental" as of one very remote from common human sympathy, but this action on his part could not but impress me as most kind and humane. We passed the greater part of the next day on board the boat, a snow-storm in the night having impeded our progress. This delay gave me the opportunity of conversing at some length with Mr. Emerson, and of imparting to him certain religious views which I then held, and which I supposed to be diametrically opposed to his own. To my assertion of the great power of Satan on earth he replied by a saying which never passed from my mind:



"Surely, the Angel must be stronger than the Demon." Coming not many years later to reside in Boston, I heard many of his lectures. There was a certain ethereal quality about him which made me regard him as almost a disembodied man.

I first visited the Emerson house on the occasion of an antislavery tea party given at the Town Hall in Concord, Mass. The speakers on this occasion were Wendell Phillips, Edmund Quincy, and the elder William Lloyd Garrison. Later in the evening, a few friends were entertained at the Emerson residence. . . .

In company with the distinguished trio already mentioned, I had been invited to remain at the house over night. Our return train did not leave until early afternoon, and our forenoon was passed in Mr. Emerson's library, and in his delightful company. We were seated around a table, with our host at one end and Mrs. E. at the other. Many themes of interest were discussed, Mrs. E. fully expressing her opinions, which often did not coincide with those of her husband. She was tall of stature and grave of aspect, dressing simply, but in good taste, her invariable *coiffure* being a cap of lace or muslin, garnished on either side with a sprig of forget-me-nots, whose color well matched that of her eyes.

Although simple in their style of living, the Emerson couple were very hospitable, and entertained many people. I think that



THE OLD MANSE

Emerson's Early Home at Concord

one of the husband's maxims was: "Defend your mornings," but, the day's study over, he did the honors of his table with a grace all his own. His beautiful voice had a natural touch of irony in it, as when he once said to me: "Mrs. Howe, try our snap-cake," with an upward inflection which provoked a smile.

In some of Mr. Emerson's lectures the leading thought did not easily reveal itself to the ordinary listener. His manner, void of vehemence or even emphasis, rather aided this uncertainty. He rarely read a lecture to end without much turning back and forward of its leaves, as if the passage immediately called for could not at once be found. It is related that, on one occasion, he carried this rummaging so far as to precipitate his entire manuscript into the orchestral space below his desk. The *disjecta membra* were gathered and banded to him somewhat at random. "And yet," said my informant, "the sequence did not appear less direct than it did before the accident."

Meeting with Dr. Holmes one day at the close of one of these discourses, I remarked to him upon a want of connected statement in what we had just heard.

"Yes," said the Doctor, "he gives us not piece silk, but ribands."

In concluding this brief "appreciation," I must not forget to say that Mr. Emerson

was greatly in sympathy with the new opportunities accorded to women. He spoke more than once in favor of woman suffrage, and was for many years an honorary member of the New England Women's Club, to whose gatherings he occasionally lent the charm of his presence and of his voice.

At the Summer School of Philosophy in Concord he was often seen, seated in a commodious arm-chair especially provided for his comfort. There came a time when that chair, filled no more by its illustrious occupant, recalled to mind his own lines:

"The silent organ loudest chants  
The Master's requiem."

## THE WOMAN WHO WATCHES

REV. J. K. WILSON, D. D.

WE were sitting in our tent door one night after dinner, resting after a long and hard day's ride, and watching the moon come up over the mountains of Bashan beyond the waters of Merom. Over across the valley southward the hills of Naphtali lifted themselves against the sky, and upon their high shoulders glimmered dimly in the strengthening moonlight the little white-washed city of Safed. Then it was that old Najm, our dragoman, told us this story of "The Woman who Watches."

It seems that there is a tradition current among the Christians of northern Galilee that when the Lord comes the second time to earth His descending feet will first rest upon the summit of a conical mountain-peak not far from, and in full view of, Safed. Many know this tradition, and believe it more or less implicitly; and very often the eyes of the faithful must turn toward that designated mountain in longing desire to catch some sign of His coming. But to one woman in the city the tradition has become a consuming passion, an impelling influence, a controlling power.

She almost literally lives with her eyes fixed upon that particular hill. She has built her house to face it; and, contrary to the general Oriental custom of making the street front of the houses a bare, blank wall, she has built in a great wide window, covering almost the entire front. In the room into which this window opens she lives by day and by night. Here are the utensils of her primitive housekeeping; here the table at which she sits to eat or to sew, and the rude bed upon which she sleeps; here she receives her friends, and here she carries on the trade by which she gains her livelihood. Through the window she sees the mountain the first thing in the morning and the last thing at night; while all through the intervening hours of the day she is ever turning her eyes toward that sacred hilltop for signs of

"the coming of His feet."

She never willingly leaves her post of observation. The festivities of the simple life of the little city have no attraction for her. If she is obliged to go away from her house, so that the hill is lost to view, she is uneasy and unhappy until she gets

back where she can see it again. It is a marked case of the absorption of one single idea. And the people of the city and of the countryside have given her a name in consonance with that idea. Far and wide she is known as "The Woman who Watches."

And isn't that a most beautiful and significant name for any one to bear? The woman, the man, who watches! Who lives his life in perpetual sight of the hilltop of the Lord's return! Who does his work, who manages his affairs, who enjoys his pleasures, who rears his family, ever with the lifting of eyes and heart toward that returning! "Behold, I come quickly!" says the ascended Lord. And in great peace of soul, and in great joy of expectancy, the disciple who watches answers back: "Amen! Even so, come, Lord Jesus, when Thou wilt! I'm waiting and watching for Thee!" And not even delay in the coming shall occasion doubt or dismay; nor shall his heart be embittered by grievous disappointment though his eyes are closed by death's kindly hand before they have rested upon "the King in His beauty" on these earthly hills. For the very expectation is its own fulfillment and reward; and to "the man who watches" there is many and many a coming of the Lord which other men, unwatching, wot not of.

Portland, Me.

## DEW

PROF. BENJ. F. LEGGETT.

Sweet wine of the bountiful air of God,  
From the brimming grail of an unseen  
hand;  
The water of life to flower and clod,  
The nectar of bees as the clovers nod,  
And cool as the rill when the Smiting Rod  
Unsealed the Rock in the desert land.  
Ward, Del. Co., Pa.

## WHEN THE MINISTER CAME TO TEA

"REALLY, we ought to have the minister to supper, now that his wife is away visiting," said Mrs. Allen, thoughtfully. "He was in yesterday, and he looked lonesome."

"We can't until we get some new dishes," replied Lesbia, decisively. "I'd be mortified to death."

Lesbia was tall, straight and golden-haired. She had a firm chin, with a dimple in it. Like most young girls, she had her ideals. She disliked shabby furniture, made-over gowns and worn carpets. Her especial aversion was nicked and cracked dishes. She complained a good deal in the little house because old things had to take the place of new. Mr. Allen was a poor man, and Mrs. Allen was an invalid, so there was little left for "extras" when all expenses were paid. Lesbia worried and fretted over the little economies she was forced to practice, ignoring the fact that she had more blessings than she could count.

The little brown house was shabby enough, but it was clean and homelike. No one but Lesbia would have noticed its shabbiness, for although the carpets had seen their best days, there were plenty of books and easy-chairs, the win-



dows were full of flowers, and the sun shone into every room.

Mrs. Allen looked across at her tall girl wistfully. She was a slender, frail woman, with a sweet face, worn thin by years of ill health.

"I don't think the minister would notice the dishes, dear, if you had one of your nice suppers," she said, gently. "We could have fried chicken and hot biscuit, and you might make" —

"No, mother, I can't!" replied Lesbia, shortly. "I'm ashamed of our old, shabby things. We haven't a whole cup in the house. Those that have handles are nicked, and those that are not nicked have no handles. The same thing is true of the vegetable dishes. The only thing in the house that isn't broken is grandma's old blue china platter, and that wouldn't have escaped if we hadn't put it away. That's what those careless girls did for you before I was old enough to manage things."

"True enough, dear," answered her mother, cheerfully, "and grateful indeed both father and I are that we have a daughter to look after us. We only wish we could do more for her."

"I don't mind so much about my own clothes," said Lesbia, soberly, "but I should like a lovely home, with nothing old or broken in it."

"I don't believe the minister would care about the dishes," went on Mrs. Allen, still cheerfully. "You make such good tea he'd forget all about the cup that held it. I wish we were rich for your sake, little daughter, but I believe, I really do, that you take our poverty too much to heart. It's not always pleasant, but perhaps you need the discipline."

"It seems to me I get a good deal of it," retorted Lesbia. "I won't complain, since it only distresses you, but I do like pretty things, especially dishes. I love fine china and cut glass and silver and beautiful table linen, and since I can't have them I'm not going to air our poverty by inviting the minister to tea. He gets his meals over at Mrs. Percival's. She is rich, and has all those things."

"Yes, but she's old and deaf and peculiar, and I don't believe she has any more to eat in her fine dishes than we do in our old ones. At any rate, I know that the meals are not cooked any better, and I should like to show the minister a little hospitality. His wife was so kind to me when I had that last bad turn! Never a day that she didn't come over, or else send me something. Won't you, dear?"

But Lesbia rose quickly, and went away beyond the sound of her mother's pleading voice. She shut the door of her little white room tight. Her dimpled chin looked firmer than ever. "I'm not going to!" she whispered, rebelliously.

Lesbia always said afterward that she would never have changed her mind if it had not been for that sermon. There were not many at church that Sunday morning, but Lesbia was always glad she went.

The minister took his text from Judges, third chapter and thirty-first verse: "And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad; and he also delivered Israel."

His subject was "Christian Courage," and he told how much God's people had accomplished with humble instruments — Gideon with his lamps and pitchers, David with his sling, Dorcas with her needle, and so on down to our own times. He told of brave Benjamin West, who made his first paint-brush with fur from a cat, of Watts with his teakettle, of Sir Isaac Newton with his apple, and of a long line of struggling, ambitious men and women who would not let circumstances conquer them.

"They didn't wait for the appliances of skill and science," the minister said. "If they had waited, they would have gone to their graves obscure and unknown. They worked with what they had."

Lesbia went straight to her mother's room after church that morning. "Mother," she said, "I've thought better of what you asked me. If you still wish it, we will have the minister to supper, after all."

Mrs. Allen's face lighted up. "Thank you, dear," she answered, and Lesbia knew by her tone how happy she had made her.

The minister said he did not know when he had had such a pleasant time — not since his wife had gone on a visit. Lesbia had set the table with painstaking care. The table-cloth was white, the silver teaspoons shone, and there was an abundance of flowers. The supper was delicious, and the minister ate as if he enjoyed everything.

After supper Lesbia played and sang a little, and then the minister entertained the family with stories and anecdotes. It was good to see how Mrs. Allen brightened, and how her husband's face lost its tired lines.

Lesbia saw it all and crept away, humbled, but strengthened with a new courage and a new resolution — a resolution to make the best of narrow means, not to let poverty dwarf and thwart her aspirations, but to accept her life with its environments as God-given, and with all its limitations to press on to greater things.

Lesbia went to the door with their guest that evening. The tall, gray-haired minister looked down upon her with kind eyes. "That was a very nice supper, Lesbia," he said laying a fatherly hand on her young shoulder. "I don't know when I have enjoyed anything more. It is easy to see to whom I am indebted for it."

Lesbia smiled. "It is we who are indebted to you," she answered, gently. "Didn't you notice how much you helped mother? She'll think of it for a month." She looked up at the tall figure impulsively.

"Mother and father wanted you to come so much," she added, "but I — I thought we hadn't things fine enough. I wanted new dishes and cut glass, and we couldn't have them, so I felt rebellious. I wasn't going to ask you at all, until you preached on Shamgar and his ox-goad, and then it came to me to make the best of what I had. So I'm going to."

They stood in the open door. The minister laid a hand on the golden head. He read the new look of submission in the girlish face, the spirit of meekness that had lately come to her. He foresaw struggles before her, but in the end, with

this new grace in her heart, there would be success and victory. "She will make a fine woman," he thought.

He looked off across the moonlit hills, thinking of his own life, and of the years when he, too, had fought against the hardness of his lot; of those hard years before he had learned to overcome, to sacrifice, to serve, to be humble.

"Keep it up, Lesbia," he said. "Good night!" — SUSAN HIBBARD MARTIN, in *Youth's Companion*.

## SPRING PLANTING

"YES," said Uncle Eben, as he pressed the earth down carefully around the new rose-bush he was planting by the fence, "spring's the time to plant, ef you expect to git any blooms this year. I've been potterin' 'round in my garden long enough to know that. Ef you don't git your tea-roses in by April in this part of the country, 'tain't much use lookin' fer roses in June from 'em. When I fust begun to plant a garden I put things in most any time of year, but now I'm busier in April than any other month in the year, diggin' 'nd plantin', getting the seed-bed fixed 'nd the dahlias planted 'nd the shrubs dug 'round 'nd the roses put in. Some folks wait till May, but their gardens ain't gin'rally anythin' much to look at. Fact is, I do a good deal in March, even, plantin' sweet peas behind the house, 'nd sowin' other seeds in boxes in the south winder, ready to be transplanted ez soon ez frost is reely over. Flowers hez their laws 'nd their time 'nd seasons, ez the Creator made 'em, 'nd follerin' them laws close makes a good garden, 'nd neglectin' 'em makes a poor one, every time."

"Ef you want June roses it's the April work that counts. 'Nd our own lives is pretty much the same way, come to look at it. I oughter know, seein' ez I made a big mistake right thar myself. I could hev hed a great deal better eddication than I got, but I didn't want it then, in my teens. I wuz fool enough to think I could pick it up ez I went through life, 'nd when I wuz twenty-five, I did try real hard to study nights, 'nd make up what I'd lost. But by thet time I wuz goin' to be merried, 'nd 'twuzn't easy to git the time to study, 'nd then when I wuz oncet merried, the responsibilities of life kinder crowded everythin' else out, 'nd my eddication, so to speak, never bloomed. There's Jedge Larned — he 'nd I wuz boys at school together, on the same bench. He did his eddicational plantin' in early spring, 'nd did it so keerfully 'nd thoroughly that his flowerin' out wuz ez sure ez the succession of the seasons. I guess the Jedge knows more than any man hereabouts, 'nd what he knows is ripened, too. His knowledge hez grown with his growth, 'nd is part of him. He's blossomin' out, ez they say, into a great man — at least, fer our parts. I don't s'pose I ever could have been great; I ain't built thet way. But ef I hedn't left school at fourteen, bent, bound, and determined I wouldn't take an eddication jest then, why — I'd a been more of a man than I've been able to be without school 'nd college trainin'."

"Manners hez to be planted in the spring-time, too. Jake Evans he calls himself J. Haliburton Evans now, but he used to be plain Jake when they lived in the shanty over by Hicksville. He hez a voice thet'll never be fit fer good society, no matter how much money he throws around, 'nd he's allers fergitten' his manners, 'cause they wuz planted so late in life. Jake's mother, she wuz better than the rest of 'em, 'nd she did try her best to give Jake a little trainin', but he laughed at her, 'nd



said: 'When he had a silver fork he'd give up eatin' with his knife, 'nd not before. They do say he hez awful hard times at table nowadays, 'nd that his childern all laughs at him — they ain't a respectful lot, the Evans childern, 'nd none too fond of their father, 'cept when they need money from him. Some folks says that to be a gentleman you must begin with your grandfather; but I've known plenty of people that begun in the spring with themselves, 'nd come out with a heap sight prettier manners than some others who hed grandfathers to burn, ez you might say. But manners raised late in the fall never git to the flower-show — no, sir!

"Of all things, though, religion is the one for spring plantin'. The fruits of the Spirit ain't raised in a hurry — it takes the early 'nd the latter rain, ez the Bible says. There's Henry Wellman, a brand snatched from the burnin', ez he loves to call himself in prayer-meetin'. Henry raised nothin' but Cain the first forty years of his life. His conversion wuz an honest 'nd a lastin' one, no doubt of that. But put him alongside of Elder Williams, that was a Christian at twelve years old, and there's a tremendous difference, ez any one kin see. Holiness 'nd grace jest blossom out in Elder Williams' daily life, like one of them ever-bloomin' tea roses that keep right along from June till frost. Some folks is kinder 'fraid of bein' converted too early. They want to hold back till their roots is all set, 'nd their growth made, before they're transplanted from sin to salvation. To my mind, thet's mighty poor gardenin', 'nd a great many of our churches is sufferin' from it. Early conversion — spring plantin' — is the natural method 'nd the successful one."

And Uncle Eben picked up his spade, and dug a fresh hole for another ever-blooming rose. — PRISCILLA LEONARD, in *Epworth Herald*.

## BOYS AND GIRLS

### DOING "EVEN SO"

"DID you order the soup-bone on your way to school this morning, Sam? Because it didn't come."

"Why, no, mother! I forgot it."

Sam's mother looked more vexed than you might have expected, for, of course, little boys will forget sometimes, and people have to be patient with them.

But Sam wasn't surprised; he knew that it wasn't just now and then that he forgot; it was almost all the time. He forgot to open the window in the morning when he left his bedroom, and mother always had to attend to it; he forgot to shut the front door behind him; he forgot to wear his overshoes when it rained; he forgot to wash his hands and brush his hair for dinner; he forgot to feed the goldfish; he forgot to water the geraniums — Oh! the list would be so long you would fall asleep over it were I to tell you all the things Sam constantly forgot to do.

And he did not seem to think it was his fault; he always said, "I forgot," as if it were a perfectly good excuse.

"I am going to give you some medicine, little boy," said his mother, "to improve your memory."

"Medicine, mother? Out of a bottle?"

"No, not out of a bottle; you'll find out about it presently."

That night at tea Sam's cup had no sugar in it, and he made a wry face

"Oh! I told Hannah she might forget the sugar," said his mother; "you are used to forgettings."

My, what a week it was! Everything went wrong with Sam; there was no salt in his oatmeal, no spoon at his plate, no gown under his pillow, no fire in his bedroom, no water in his pitcher, no buttons on his shirt waist. The things that other people had been used to doing for him all went undone, and to every complaint his mother answered, smiling, "Why, Sam, you ought not to mind people forgetting."

But mothers do not like to see their little boys unhappy, or even uncomfortable, so pretty soon this mother said: "Suppose we start over again, little son, and keep the Golden Rule: 'Whatsoever ye would that men, women and children should do to you or for you, do ye even so.' " — *Mayflower*.

### THE BREAKFAST FOOD FAMILY

John Spratt will eat no fat,  
Nor will he touch the lean,  
He scorns to eat of any meat:  
He lives upon Foodine.

But Mrs. Spratt will none of that,  
Foodine she cannot eat.  
Her special wish is for a dish  
Of Expurgated Wheat.

To William Spratt that food is flat,  
On which his mater dotes.  
His favorite feed — his special need,  
Is Eta Heaps Oats.

But Sister Lil can't see how Will  
Can touch such tasteless food.  
As breakfast fare it can't compare,  
She says, with Shredded Wood.

Now, none of these Leander please,  
He feeds upon Bath Mitts;  
While Sister Jane improves her brain  
With Cero-Grapo-Grits.

Lycurgus votes for Father's Oats;  
Proggine appeals to May;  
The junior John subsists upon  
Unedda Bayla Hay.

Corrected Wheat for little Pete;  
Flaked Pine for Dot; while "Bub,"  
The infant Spratt, is waxing fat  
On Battle Creek Near-Grub.

— *Chicago Tribune*.

### A Bottle of Glue

PAUL had just ten cents to spend for Baby Ruth's birthday present and he couldn't quite decide what he had better get for her. He knew plenty of things he wanted to buy, but they all cost more than ten cents.

Just as he and mother were talking it over on Ruth's birthday morning a loud cry came from Ruth. She was out in the hammock with Angela, her best-loved doll.

Mother and Paul ran out to see what the matter was.

"I — telled out of 'e hammock and Angela telled too, and Angela's head tummed off," she sobbed. "My head went on 'e ground dees like Angela's, but mine didn't tum off."

"Well, darling, I'm very glad of that," laughed mother, "because perhaps we can mend Angela's, and I'm afraid we couldn't put Ruth's on again."

Mother went in to find some glue, but the bottle was empty.

"I'm afraid we can't mend it today," said mother.

Ruth's tears began to flow again. A bright thought came to Paul.

"O mother! wouldn't Ruth rather have me buy her a bottle of glue to mend her doll right off, instead of that other thing? You said it cost ten cents."

Ruth clapped her hands at the thought of having Angela again so soon, and mother said he might spend the money in that way if he wanted to. So Paul and Ruth went hand in hand to the nearest store and bought a bottle of glue.

Mother glued the head on tightly, and when Ruth woke up from her nap the head was on firm and hard. Ruth thought a bottle of glue was the nicest birthday present she ever heard of. — *May G. Moor*.

## OUR DAISY CHAIN



Daughter of Rev. William Arthur Hudson

This Daisy is a mute, but she is learning to talk. She is a student at the Clarke School, Northampton, and is very bright and affectionate, full of sunshine and good cheer. Her papa is Rev. William Arthur Hudson, pastor of the Methodist Episcopal Church at Swiftwater, N. H. Her name is Olivia Elvira Sprye Hudson. Her paternal grandfather and great-grandfather were Methodist preachers. Her paternal grandmother was a sister of Rev. George A. Phœbus, D. D., of Wilmington Conference. His great-uncle, Rev. William Phœbus, was a pioneer Methodist preacher. The late David Daily Hudson, once a member of the New England Conference, was uncle to Olivia's father. Five generations of her ancestors have been members of the Methodist Episcopal Church.



## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

### Second Quarter Lesson IX

SUNDAY, MAY 31, 1903.

ROMANS 8:1-14.

[Read the whole Chapter.]

### THE LIFE-GIVING SPIRIT

#### I Preliminary

1. **GOLDEN TEXT:** *For as many as are led by the Spirit of God, they are the sons of God.*—Rom. 8:14.

2. **THE EPISTLE TO THE ROMANS** was written by St. Paul at Corinth, probably in the spring of A. D. 57. Tertius was the apostle's amanuensis. Phoebe, a deaconess, carried the Epistle to Rome.

3. **HOME READINGS:** Monday—Rom. 8:1-14. Tuesday—Rom. 8:15-27. Wednesday—1 Cor. 2:7-16. Thursday—Titus 3:1-8. Friday—John 16:5-14. Saturday—Acts 4:23-31. Sunday—Acts 2:1-12.

#### II Introductory

The inward conflict and wretchedness of a human spirit which approves of and delights in the law of God, and yet is held captive by sin in the flesh, is vividly depicted in the previous chapter. Deliverance—the complete triumph of the spirit over the flesh—is accomplished, in the case of those who are "in Christ," by His blessed work and mediation. For them, the apostle confidently asserts in the present chapter, there remains no condemnation. A more potent law than that of sin and death rules in them—the law of the life-giving Spirit. God's law was impotent because of man's sinful nature, therefore He sent His own Son, investing Him with mortal flesh, exposing Him thereby, as man is, to temptation. By His sinless life in "the body of this death" He "condemned sin" in its very stronghold, with the result that those who live in Him and in whom He lives can keep God's righteous law even though tabernacled in the flesh. They who prefer to follow the dictates of their lower nature will do so; but they, on the other hand, who cease to cater to the flesh, can live in the nobler life of the spirit. The former class are "dead" while they live; the latter alone enjoy true "life and peace." Hostility to God, in the very nature of things, characterizes those who possess the carnal mind; such can never "please God;" but those who welcome to the throne of their own spirits the Spirit of God are no longer counted as "in the flesh." Without that Spirit, they are not recognized by Christ as His. Possessing Christ, the body must die as one of the penal consequences of sin; but the spirit, "possessed and penetrated" by the Spirit Divine, lives the true, unending life because it is righteous. But though the mortal bodies of those who are in Christ die, He who "quickened" His dead form will also raise them up. That being the case, we have no obligations to the flesh, to obey its dictates, for its end is death; we owe it to our spirits to deny, resist, slay, the sinful instincts of the body by the aid of the indwelling Spirit of Christ. Those who submit to His leadership and control are, and must be, "sons of God."

#### III Expository

1. There is therefore—because of the deliverance wrought by Christ (7:25).

Now—as distinguished from the former state. No condemnation—none whatsoever, the "no" being emphatic. "Who is he that condemneth? It is Christ that died," etc. Emancipation from "the law of sin and death" leaves no reason for condemnation. Them which are in Christ Jesus—vitaly united to Him as the branch is to the vine. Who walk not after the flesh, etc.—omitted in R. V., probably imported from verse 4.

2. The law of the spirit of life—the power or authority of the Holy Spirit, who is the Source of life. In Christ Jesus.—This Divine and life-giving force can only be exercised when we are in fellowship with Christ. *Hath made me free* (R. V. omits "hath").—The "me" is an echo of the personal statements at the close of the preceding chapter. The law of sin and death (R. V., "and of death").—"Sin and Death are conceived of objectively as powers which impose their own law on unredeemed men" (Findlay). Others understand "the law" as referring to the law given on Sinai, which "by its very holiness is the sinner's doom."

3. For—explaining how this freedom from condemnation was brought about. What the law could not do—what it was impossible for God's holy law to effect. In that—because. It was weak through the flesh.—Paul does not depreciate the Law; he lays the blame on "the flesh"—that is, on man's human nature, either as "conditioned by the body," or as "conditioned by the Fall." The Law was impotent to secure righteous obedience, because man's nature was in subjection to a stronger adverse power. God.—What the Law could not do, God did. Sending his own Son—a Being, the Highest Being, instead of an external ordinance. In the likeness of sinful flesh—in a truly human body, with all its exposure to temptation and sin—and yet without sin. And for sin (R. V., "as an offering for sin")—"by the oblation of Himself once offered;" all preceding sacrifices merging into and fulfilled in the perfect offering. Condemned sin in the flesh—in its very citadel or stronghold. His victory while clothed in our humanity is the pledge that those in whom He dwells shall likewise conquer.

4. That—in order that. The righteousness (R. V., "ordinance") of the law—its just requirements and its legal claims. Might be fulfilled in us.—God's law is never abrogated, never toned down, because man by reason of his sinful nature cannot keep it. It must be obeyed, and the apostle shows the only way in which it can be. Who walk not—who live and act not. After the flesh—the lower, unregenerate nature. But after the Spirit (R. V., "spirit")—the higher nature, illuminated, empowered and controlled by the Divine Spirit.

5. They that are after the flesh, etc.—The apostle divides mankind into two classes—the carnal and the spiritual. The former make it their thought, study, object, to gratify desires that have their seat in the lower corrupt nature; whereas the latter plan and strive for what strengthens and upbuilds the higher nature. See Gal. 5:19-23.

6-8. To be carnally minded is death (R. V., "the mind of the flesh is death").—To centre one's thoughts, aims, purposes, upon "the flesh," is to be spiritually dead and exposes one to eternal death. To be spiritually minded (R. V., "the mind of the spirit") is life and peace—spiritual life here and eternal life hereafter. Carnal mind (R. V., "the mind of the flesh") is enmity against God.—"The mass of carnal thinking is essential enmity against

God. It may claim to revere the greatness and grandeur of the Infinite; but in its carnality it is in opposition against His holy law, even though the opposition is not felt and known by the mind itself. Men may hold a perfect yet unconscious hatred against God" (Whedon). Not subject to the law of God—really in revolt against it. Neither indeed can be.—In the nature of things a man cannot obey God's law whose life is by preference given over to indulgences which that law forbids. So then—R. V., "and." They that are in the flesh—dwelling in the flesh as the element of their life. Cannot please God—a moral impossibility. If the flesh is chosen in preference to God, such choice and choosers cannot please God.

9. But ye.—The "ye" is emphatic. Ye can please God, because ye are not in the flesh. In the Spirit—R. V., "spirit." If so be that—if, as is doubtless the fact. "The expression suggests just such doubt and inquiry as would amount to self-examination" (Moule). The spirit of God dwelleth in you.—That holy indwelling, not a transient but a constant experience, regenerates and sanctifies both the spirit and the flesh. If any man hath not... none of his—whatever be his profession or church relation. To belong to Christ it is absolutely essential that one possess the conscious, veritable presence of His Spirit controlling his whole being. Note that in this verse and the next the expressions, "the Spirit of God," "the Spirit of Christ," and "Christ" are "used interchangeably, thus proving Paul's belief in the Trinity, the threefold personality, of God" (Peloubet).

10. If Christ be in you—abiding in the person of His spirit. The body is dead—in its unreversed destiny of mortality, in spite of the regeneration of the spirit" (Whedon). Because of sin—but without its sting." Paul here contemplates physical death as the penal doom of sin; but there is ground for the belief that death is a purely natural change, which would have occurred even had man kept his first estate. "In the day that thou eatest thereof, thou shalt surely die," was not spoken, primarily, of the body. The spirit is life, because of righteousness—"not here the imputed righteousness of justification, but

## Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

## Hood's Sarsaparilla and Pills

Make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and as usual received great benefit." Miss BEULAH BOYCE, Stowe, Vt.

Hood's Sarsaparilla promises to cure and keeps the promise.



the implanted righteousness of the sanctification of the Spirit" (Alford). "As the principle of evil results in death to the body, so the spirit, made righteous by the acceptance of Christ and doing His will, has become, in the Christian, a very fountain of life, exultant, overflowing and perpetual" (Peloubet).

11. But if the Spirit of him, etc. — The sense seems to be twofold: The body even, though destined to death, shall share in Christ's resurrection, shall be revived; and, also, through the Spirit, the power that worketh in us, these mortal bodies shall be even now quickened to a higher life. Calvin even asserts: "He is not speaking of the last resurrection, which shall take place in a moment, but of the continued operation of the Spirit, which, extinguishing by degrees the remainder of the fleshly mind, restores in us celestial life."

12, 13. Therefore — R. V., "so then." We are debtors — and it is well to know where our obligation lies. Not to the flesh, to live after the flesh. — "We are debtors to the flesh in many respects: in the duty of nourishing it, of healing it when it is sick, of clothing it, and paying it a hundred other services. That it may not be imagined that the apostle is repudiating these obligations, he explains what he means, by adding, 'to live after the flesh,' i. e., we must not make it lord of our lives" (Chrysostom). Live after the flesh, ye shall (R. V., "must") die — both body and soul, here and hereafter. If through the Spirit (R. V., "spirit") — the human spirit, but empowered by the Divine. Mortify the deeds of the body — slay, crucify, the habits and actions which have the flesh for their prompter. Ye shall live — the only life worth living, the life hid with Christ in God.

14. For — showing why "ye shall live." As many as are led by the Spirit of God — as many as submit their spirits to the indwelling and guidance of the Holy Spirit, and not only refuse to be governed by the flesh, but daily subjugate it. They (R. V., "these") — and none but these. Are the sons (R. V. omits "the") of God — not servants merely, nor friends merely, but "sons," and therefore like Him, partakers of His very nature. Being "sons of God," they are, like Him, immortal.

A Christian, as a son of God, is new born (born again) of the Spirit of God; hence has a likeness to God in character, is the object of God's special love, and (is) entitled to special privileges and dignity. Yet even this is not all. The relation is real, grounded on, yet differing from, the relation of the Eternal Son. Only those who

#### DRAKE'S PALMETTO WINE

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, medicinal Wine promotes perfect digestion, active liver, prompt bowels, sound kidneys, pure, rich blood, healthy tissue, velvet skin, robust health. Drake's Palmetto Wine is a true, unfailing specific for catarrh of the mucous membranes of the head, throat, respiratory organs, stomach and pelvic organs. Drake's Palmetto Wine cures catarrh wherever located; relieves quickly; has cured the most distressful forms of stomach trouble and most stubborn cases of flatulency and constipation, never fails; cures to stay cured.

A trial bottle of Drake's Palmetto Wine is going to be sent free and prepaid to every reader of ZION'S HERALD who writes for it.

A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful medicinal Wine.

## IN HEAVY BRASS



If you ever intend to buy a Brass Bedstead, the time to do it is this very month.

Notice that the uprights in this bedstead are much heavier than on any inexpensive design. The filling is correspondingly large. The mounts and huskings are different from the usual order. The sockets are trimmed with massive collars. The castors are twin wheel with steel axles.

Everything bespeaks the expensive bedstead. Yet the price, for the reason mentioned above, is exceptionally low.

## Paine Furniture Co.

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are in Him are "sons" — partakers of the Divine nature (Riddle).

#### IV Illustrative

There is a story told of a German boy who set a place at the table for Christ, and suddenly there was a knock at the door. When the child opened the door he found a peasant poorly clad, and bade him take the seat, feeling that since Jesus could not come He had sent this man in His place. Surely if we are led by the Spirit of God we shall not only be the sons of God ourselves, but we shall see the brother or sister of Jesus in the poorest of our fellow-men. The German lad certainly had warrant for his conduct in these words of Jesus: "For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

#### Encouraging Indications at Bucksport Seminary

WE are gratified to announce that there is a greatly improved condition at Bucksport Seminary. Because of this fact there is a more hopeful spirit concerning the institution throughout East Maine and among the alumni and friends everywhere. President Bender's wise and successful administration has brought about this renewed and general confidence. He has not sought to bring about a better state of things "by leaps and bounds," but by comprehensive, patient and sagacious effort. First, he devoted himself to a thorough study of the territory from which the Seminary is to draw its students, and was forced to the conclusion that the institution had a normal constituency which demanded its perpetuity and which to a large degree would be able to maintain it. He found, also, that the school is firmly entrenched in the affections of the ministers and the churches, and for it to cease its work would be regarded as wholly unjustifiable.

Glancing at specific results, the faculty has been strengthened, and though the current expenses have been increased \$1,200 over what they were when the present administration began, no debt has been incurred in meeting this large increase in expenditure. The student body has been augmented 30 per cent.; the grade, also, has been raised. Three years ago not more than five or six students were preparing for college; today fully one-fourth of the students have a college course in view. Increased confidence in the school's future is being manifested throughout East Maine. Offers of money to improve buildings have been made. It is possible to raise in subscriptions \$10,000 from the patronizing territory for this purpose. In addition \$2,000 is in sight from persons outside to increase the endowment, conditional upon the raising of the \$10,000.

Thus there is every reasonable ground for believing that Bucksport Seminary is to pass the crisis and be put upon a firm financial footing. Let the friends in Maine make one last tremendous rally to raise the \$10,000 for the improvement and equipment of the buildings, and the alumni and friends outside will meet it with a substantial increase in the endowment.

#### Dr. Emerson on his Father

DR. EDWARD W. EMERSON, son of Ralph Waldo Emerson (he and a sister being the only surviving children), in an address upon his father in New York city last week, is reported to have said:

"Mr. Emerson was not a Unitarian in a narrow sense of that word. He was a Trinitarian. He believed in the trinity of goodness, purity, and truth. But he did not take his creed from books or old manuscripts. He always said: 'Why rake up old manuscripts to find a man's soul? You cannot get any conversation out of a corpse.' He believed the world to be as open to inspiration today as at any time. He went to the living universe for an expression of God. He keyed his ears to the sounds of nature. He went into the woods alone and listened, and presently the inspiration came. As he said once: 'The trouble with men is that they will not listen. Men should listen not only when in company, but when alone.'"

"I hope I shall be able to avoid the word 'sage' in speaking about my father. He always thought that word sounded so much like 'wiseacre,' and it is not at all a happy word to apply to Mr. Emerson. He was the opposite of that. The simpler a man, the better he loved him, and he loved children best of all. He was a poet above everything."



## OUR BOOK TABLE

**Where Town and Country Meet.** By James Buckham, Jennings & Pye: Cincinnati. Price, \$1, net.

We confess to a special interest in this book, as it is made up mostly from our own pages. Here are some thirty sketches which have already appeared in ZION'S HERALD, and a few other papers, on such breezy, out-of-door themes as: "Country Roads in August," "Birds from a Suburban Window," "In the Heart of the Pines," "An Early Spring Walk," "The Autumn Wood Path," "Winter Woodsmen around Boston." All the seasons are fully represented, and a large variety of the aspects of nature are fully depicted. We have here the harvest of a quiet eye and a most attentive, intelligent observation. It is a good book to put in one's bag as he goes into the country. It will teach people to see things as they pass, too often heedlessly, along the roads, or ramble, without aim, through the woods. It will give new zest to the ramble, and open up a fresh source of pleasure close at hand everywhere. It is full of curious information, and puts one into pleasant touch with his surroundings at all points. A devout vein runs through the thinking and mingles with the musings. The name of God is frequently found on the pages, and people will be made better by reading them, brought more closely into sympathy with the Maker of this beautiful, wonderful world, of whose open secrets we are too frequently ignorant. It is a good companion for Dr. Quayle's "In God's Out of Doors," which our Western Book Concern, with its characteristic enterprise, brought out so attractively not long ago. We congratulate it, as well as the author, on this additional contribution to the study of the works of the Creator.

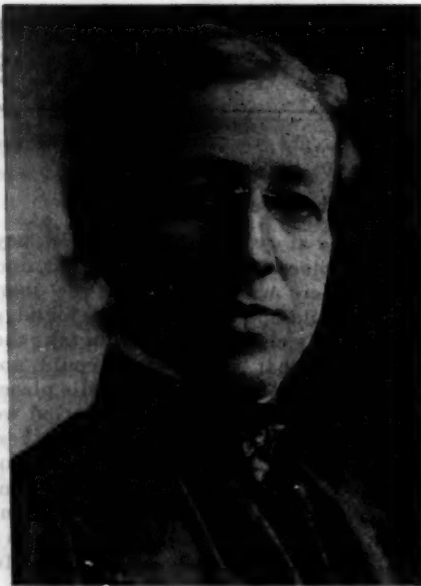
**The Kaiser's Speeches.** Forming a Character Portrait of Emperor William II. Translated and Edited with annotations by Wolf von Schierbrand. Harper & Bros.: New York. Price, \$2.50, net.

Whoever wishes, by and by, to write the life of William II., as Carlyle has done of his great ancestor Frederick, and of Cromwell, will find here a very important contribution made ready to his hand. The German Emperor is a very interesting study, a unique, many-sided, masterful man, unusually given to freely expressing himself in very idiomatic, homely German, which is here rendered into idiomatic English. The translator thinks that the effect of the Kaiser's multitudinous speeches has been on the whole good - that the good effects outweigh the evil ones. He explains the peculiar, flamboyant, dictatorial, oracular mode of delivering himself which, as a rule, he employs in his public utterances, by saying that they are adapted to his audiences, that the Germans are, in political education, at least a whole century behind either England or the United States, and that in speaking to such a people he must naturally use a style which would be distasteful to those otherwise reared and not at all in sympathy with the "ruler-by-divine-right" belief in which the Kaiser and most of his subjects are so thoroughly steeped. He has done harm, Von Schierbrand (who was for many years the chief correspondent of the American Associated Press in Berlin, until William expelled him for writing too much truth) thinks, by his violent diatribes against the Socialists, against political liberalism, against the freedom of the press, against the new literature and art of Germany. His practically absolute power has given him a notion that he is infallible, and that to hold or express opinions at variance with his own is tantamount to high treason. In this he is thoroughly sincere, but none the less ridiculous. Espe-

cially interesting are those sections of the book which throw light on the Kaiser in his university relations, the Kaiser and his family, the Kaiser as a pulpit orator. Whoever wishes to understand this extremely picturesque personage will do well to read these luminous pages.

**Mary North.** By Mrs. Lucy Rider Meyer. Fleming H. Revell Company: Chicago. Price, \$1.50.

Only a woman like Mrs. Meyer, who looks back upon a long and varied experience in the dark and seamy side of life, with saddened eyes and aching heart, could have written, with so sure a hand, this strong, fearless, purposeful book. The name of Lucy Rider Meyer is a household word among Methodists from the Atlantic to the Pacific, and even beyond the sea, for her fame as the originator of the Deaconess Work in the Methodist Episcopal Church in America will be imperishable; and to her special labors (in associa-



MRS. LUCY RIDER MEYER

tion with her husband, Rev. J. Shelly Meyer) as the principal of the Chicago Training School, from which, in 1885, as a nucleus, all Methodist deaconess work in this country has emanated, the church will be forever indebted.

Mary North, left an orphan early in life, is cared for by an old physician and his wife, and her little property carefully hoarded. She goes to Boston to continue her studies in music, and is entrapped into a false marriage by an unscrupulous villain who also gains possession of her property. The trusting girl's eyes are very soon and terribly opened by her hellish experiences, and she flies from him in horror, and goes to Chicago, where she secures work in a large department store. The knowledge of human nature which she gains, the misery of her fellow clerks whose lot she shares in a cheap boarding-place, are realistically depicted. After awhile Mary goes from the store to meet in shame a crisis that should be a woman's joy. The loving care she receives in the poor, straitened home of one of her fellow clerks is one of the sweetest touches in the book. Finally Mary breaks down utterly, and is cared for in the Deaconess Home, where Stephen, the doctor's nephew, who has loved her for years and has been searching for her since her disappearance, finds her. He takes her home to New England, and upon the doctor's death she inherits a small fortune, which she devotes to alleviating the misery of poor girls, the overflow from the mills and stores. Eventually, after her scheme is in good working order, she marries Stephen.

Mrs. Meyer suggests in her volume a so-

lution of the servant problem - that the thousands of girls that the stores and mills cannot use be trained as "helpers" in the same fashion that a nurse is trained for her profession; that they have regular uniforms and stated hours for work, and, after they have secured their diplomas, that they be treated with the consideration shown any other trained service.

This is a book which should be placed in the hands of every country girl who is yearning to leave home and seek her fortune in the city, and also in the hands of every city girl whose sheltered life has never been disturbed by a breath of the world's wickedness upon its serene surface. If our girls could only know more, they would be better armed against the subtle temptations of life. Mrs. Meyer has done her work well. Her book is needed.

**John Wesley the Methodist: A Plain Account of his Life and Work.** By a Methodist Preacher. With 100 Portraits, Views, and Facsimiles. Eaton & Mains: New York. Price, \$1.25, net.

The illustrations amount to a score and more beyond the hundred promised on the title-page, which, for a little over three hundred pages, is very good; measure indeed. The modern craze for pictures is surely fully met. What a contrast between this sumptuous volume and the little, plain, wholly unadorned Life of Wesley by Watson, which for so many of the earlier years was a standard, containing not a single picture! The old, old story, to which of course there is nothing new that can now be added, is well told by this anonymous Methodist Preacher of England. The familiar incidents will not soon lose their charm, and in this bicentennial year will become familiar, we trust, to great numbers who have as yet been very imperfectly acquainted with them. To know thoroughly the life of our great founder should be counted an essential part of the necessary education of every Methodist at least, if not of every intelligent man.

**The Other Room.** By Lyman Abbott. The Outlook Company: New York. Price, \$1, net.

We have given us here in the space of 120 small pages eight brief meditations on themes connected with the future life. They are in Dr. Abbott's best style, and that is to say they are well worthy of the most careful consideration, are helpful to faith, stim-

## FROM THE BENCH

## A Judge Commends Pure Food

A judge of a Colorado Court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply.

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness (from which I had constantly suffered) quickly disappeared; clearness of thought and intellectual health and activity, which I had never previously known, were to me the plain results of a few months' use of this food.

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends." Name and address furnished by Postum Co., Battle Creek, Mich.

The judge is right. Grape-Nuts food is a certain and remarkable brain builder and can be relied upon. There's a reason.



ulating to hope, and productive of love. They are pitched on a very high key indeed — that of the Apostle Paul and his Master; and will prove to many a troubled, burdened heart, many a perplexed, bewildered spirit, the savor of life unto life. In the chapter on "Picture Teaching" the author treats most suggestively the four Scripture figures for death — sleep, exodus, unmooring, home-coming. In "How shall we Think of the Dead?" he says we are to think of them as of the living, only as possessing a more splendid equipment for a larger life of divine service than was possible to them on earth. In "The Practice of Immortality" he shows that the spiritual life is the deathless life, that it has its laws which must be believed in and obeyed here if we wish to possess it hereafter; we must habitually look at the things which are unseen. Science prohibits belief, he says, in the resurrection of the entombed flesh and blood, and Scripture also contradicts the pagan notion. God shall give us a spiritual body as it pleases Him, for flesh and blood cannot inherit that upper kingdom. "Every death is a resurrection." Christ's resurrection was not so much an extraordinary event as an extraordinary evidence of an ordinary event. Our loved ones are near us. They are with Christ, to be sure, but He is not far away. Heaven is another room rather than another world. Such teachings must greatly help to cheer the sad heart of humanity. They are given here in the simplest, clearest, plainest language.

When Angels Came to Men. By Margaret E. Sangster. Fleming H. Revell Co.: New York. Price, \$1. net.

Dedicated to "The Dear Memory of my Mother," and prepared in fulfillment of a promise made to that mother when she was near her end, this little volume is a comfort book especially suited to bereaved ones. It follows out the few hints given in the Bible of angel ministrations to mortals,

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Mrs. Rev. M. E. M.

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and gives some authentic instances of important dream communications in modern days. It is written, of course, with all the charm of style which Mrs. Sangster knows so well how to throw around her productions, contains several appropriate, well-selected lyrics, and concludes with a suggestive chapter on "Every-Day Angels."

Overtures. A Book of Verse. By Joseph Cook. The Knickerbocker Press: New York.

On the title-page is the motto, "Poets are all who love, who feel, great truths, and tell them." If this be allowed, then Joseph Cook was undoubtedly a poet. But it cannot be allowed without important qualification. The mode of telling has certainly something to do with it; and Mr. Cook's oracular, majestic, downright, weighty style of utterance, while excellent for lectures, is hardly suited for poems. He lacks the light touch, the easy flow, the sensitive ear. His heavy strokes are well suited to drive the truth into the mind, but not to adorn it. This stanza, which begins one of his best Boston Hymns (forty-three of which are in the book), illustrates his method:

"Choose I must, and soon must choose  
Holiness, or heaven lose.  
While what heaven loves I hate,  
Shut for me is heaven's gate."

This is a great truth tersely expressed, in rhyme and metre, but it is not poetry. We find nothing in the book that is likely to live in the mind, or be quoted as a gem of expression. But the volume is a pleasing memento of a great man who did a splendid work for God in his generation. His friends will highly prize it.

### Centenary Edition of Emerson

April 27 was the twenty-first anniversary of the death of Ralph Waldo Emerson. Just now the one hundredth anniversary of his birth, which falls on May 25, is being celebrated. Houghton, Mifflin & Co. bring out the first volumes of Emerson's works on May 20. The forthcoming edition has been edited, with an introduction, by Edward Waldo Emerson, who has given a short account of his father's life and work. The text used is that of the present Riverside Edition, which was prepared during Emerson's lifetime by his friend and biographer, J. Elliott Cabot. At the end of each volume will be notes by the editor, and it is said that much new material has been added, while a full index will be given to the entire works.

### Magazines

The North American for May has its usual fine quota of readable and valuable contributions. Ralph Waldo Emerson is treated sympathetically, yet critically, and from the orthodox standpoint, by Rev. W. Robertson Nicoll, of England. A. R. Colquhoun treats the Negro Problem wisely. He says: "The future of the Negro depends first on the creation of a national sentiment in favor of wiser and juster treatment, and then on the energy and ability with which that sentiment is translated into the practical task of elevating the black race." Dr. P. Chalmers Mitchell thinks that modern civilized man is pressing towards the tropics and that region is to have far greater development in the near future. Sir A. E. Miller C. S. I., K. C., treats "The Monroe Doctrine from a British Standpoint," and favors it strongly. Charles Johnston, of the Bengal Civil Service, writes regarding "Present Tendencies of Russian Policy," and thinks they are all right, that "the world in general can regard Russia's growth with equanimity and reassurance." W. D. Howells speaks in the highest terms of the Chicago school of fiction, by which he means Mr. Henry B. Fuller, Mr. George Ade, Mr. F. P. Dunne, Mr. Will Payne, Mr. Robert Herrick, and Miss Edith Wyatt. He says: "There is no group in any other locality which will quite bear comparison with them." (North American Review: New York.)

McClure's continues its marvelous career without a pause, and presents its May readers with a most attractive table of contents. Lincoln Steffens exposes the shame of Pittsburgh's rotten municipal rule. Ida M. Tarbell continues her graphic delineation of Standard Oil tactics. Arthur Stanwood Pier has more chapters of his excellent serial, "The Triumph." Prof. Simon Newcomb has a powerful story, which is partly a scientific prediction, on "The End of the World." "The Waifs of the Street" are touchingly depicted by Ernest Poole. Various other sketches, tales and poems make a full number. (McClure's Magazine Co.: New York.)

### YOUNG PEOPLE'S SONGS OF PRAISE



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## THE CONFERENCES

### NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—The order of the day was an enthusiastic and inspiring address on missions, by Rev. E. M. Taylor, D. D. He was followed by Rev. W. I. Haven, D. D., who spoke of the work of the Bible Society in opening up new mission fields.

#### Boston District

**Jamaica Plain, St. Andrew's.**—On Sunday evening, May 17, the work of Morgan Memorial was presented by Rev. Harry B. King, and a collection was taken amounting to \$27.

#### Cambridge District

**Waltham, Asbury Temple.**—The spacious vestries were thronged with a happy company, Thursday evening, May 7, who had gathered to welcome Rev. and Mrs. L. W. Staples to their third year of work in this important centre. The greetings were especially cordial and sincere. The Ladies' Society had general charge of the gathering, but after a few well-chosen words of welcome and appreciation by Mrs. Charles F. Green, president of the Ladies' Society, she turned the direction of affairs over to Hon. J. L. Harvey, who in felicitous and emphatic sentences expressed the feelings of the official board. Dr. and Mrs. J. H. Mansfield graced the occasion by their presence, and the former's words were full of encouragement and commendation for both the pastor and his wife. Dr. C. E. Harrington of the Congregational Church voiced the welcome of sister churches. Pastor Staples responded hopefully, and outlined certain plans of new work. A very beautiful scene was the presentation of flowers to Mrs. Staples by little Isabelle Dickson, "a wee sma' bunch o' beauty." The Conference year is opening very auspiciously.

**Winchendon.**—Mrs. Edward Loud, one of the oldest members of the church in Winchendon, died on Sunday, May 10, in her 79th year. For years she has been a great sufferer, but left to her family and church and the community a name loved, esteemed and revered. A fuller notice will appear later.

**Maynard.**—During the past year the pastor, Rev. W. F. Lawford, has made 1,200 calls and delivered 175 sermons and addresses. Thirty-six have started in the new life, and a new class has been organized with an average attendance of twenty. On Sunday evenings the chapel is crowded, the meetings being of an evangelistic nature. The superintendent of the Sunday-school, Mr. W. L. Naylor, is doing a grand work by way of increasing the attendance on the school. The whole community joined in giving the pastor a hearty reception upon his return from Conference. Mr. Lawford's salary has been increased \$100. Miss Chisholm spoke and sang recently and received a generous collection for the deaconess work.

**Auburndale.**—The anniversary of the Epworth League was held Sunday morning, May 7, at 10.30. The church was beautifully decorated, and handsomely ornamented souvenir programs were given to each member of the congregation. There were addresses by the pastor, Rev. Dr. Frank C. Haddock, and by Dr. C. C. Bragdon and Rev. Dr. T. Corwin Watkins. A vocal solo was given by a young lady from La-sell Seminary. The whole service was full of inspiration. At 7 in the evening the congregation and Epworth League joined in a union service conducted by the president of the League, T. Webb Watkins. The service was of an evangelistic nature, with addresses by the pastor, Dr. Bragdon, Dr. Bates, and many others.

#### Lynn District

**Melrose.**—The Melrose Journal of May 15 publishes a lengthy abstract, with portrait, of the excellent sermon preached by Rev. C. H. Stackpole upon "The Glory of the Latter House," from the text, Haggar 11: 9.

**St. Paul's, Lynn.**—The Epworth League held an anniversary service on Sunday evening, May 17. A large congregation, mostly of young people, was in attendance. The service was led by Mr. Harry Granger, the president of the League. Addresses were made by Dr. Dolloff, Rev. T. Corwin Watkins, Rev. W. A. Dunnett, the Canadian evangelist, and the pastor, Rev. Charles Tilton. Vocal solos were beautifully rendered by Dr. Dolloff, Mr. George Nickerson,

and Miss McFate. An appeal was made at the close of the service, and three expressed a desire to begin a Christian life. At the morning service an able and helpful sermon was delivered by Presiding Elder Leonard, and most excellent music was rendered by a large chorus choir under the direction of Prof. Robert Bruce. The people of St. Paul's have taken their pastor into their hearts and are ready to join him in all kinds of good work.

**Lynn.**—In accordance with the provisions of the last General Conference, recorded in 1878 of the Discipline, an Evangelical Union has been formed by the churches of Lynn. At the annual meeting recently held the following officers were elected: President, Geo. H. Newhall; vice-president, T. Harlan Breed; second vice-president, A. J. Dearborn; secretary, Henry C. Paul; treasurer, F. D. Mayo. Plans are now being formulated by a special committee, which, when completed, will be of great interest to the public.

**Trinity Church, Lynn.**—On Sunday, May 10, the pastor, Rev. William Full, preached an inspiring sermon on "A Strenuous Religion." On May 17 he received 14 on probation—10 young women and 4 young men. In the evening an evangelistic service was conducted by Evangelist W. A. Dunnett. A well-attended reception was given Mr. Full, on his return from Conference, by the T. L. S. Club—a society of young married ladies. The vestry was beautifully decorated for the occasion, and the music was provided by an orchestra. Rev. Alonzo Sanderson received with the pastor and his wife. May 6, Hon. Howard K. Sanderson, son of Rev. Alonzo Sanderson, and postmaster of Lynn, delivered, in this church, a most entertaining lecture upon "The Inside of the Post-office."

**Maple St. Church, Lynn.**—The pastor, Rev. Dr. Frederick Woods, on Sunday morning preached one of his soul-stirring sermons on "The Conviction of St. Paul," taking for his text: "Saul, Saul, why persecutest thou Me?" He said that the Bible was a photograph album, and that every soul might find its picture there. People do not like the Bible because it speaks the truth. If the Bible should say we were all angels, the Bible Society would not be able to supply the demand. God knew the young man Saul, and so Saul lifted up his blinded eyes with the question: "What wilt Thou have me do?" As a persecutor of Christians Saul was sincere, but his motives were spoiled by the fact that his principles were all wrong.

The Sunday-school is in a prosperous condition, the attendance last Sunday being 225.

**East Boston, Saratoga St.**—The celebration of the 50th anniversary of this grand old church was begun on Friday, May 15, and will continue until Wednesday, May 20. On Sunday morning Rev. W. I. Haven, D. D., a former pastor, preached an able sermon. At 8 o'clock the fiftieth anniversary of the Sunday-school was observed, with addresses by former superintendents, among whom were Richard Beeching, superintendent in 1853, and at other periods during the history of the school; W. S. Allen, who was superintendent in 1879 and 1883; and John O. Atwood, who was superintendent in 1893. In the evening a historical address was given by the pastor, Rev. George H. Spencer. The church was formed, May 15, 1853, with 77 members, most of whom had letters from Meridian St. Methodist Episcopal Church. In one year it increased to 112 members, and paid the pastor a salary of \$800. The services were conducted in Bennington Hall. The corner-stone of the present

church was laid in 1864, and the building was completed the following year. The dedicatory sermon was preached by Bishop Davis W. Clark on Thursday, April 27, 1865. During the pastorate of Rev. W. R. Clark, D. D., the church observed its 25th anniversary. In 1884, during the pastorate of Rev. C. D. Hills, D. D., the pews, which had been owned by individuals, were given to the society, or in some cases bought for the society, and \$6,000 was paid on the church debt. In 1890, during the pastorate of Rev. John W. Hamilton, D. D., the church was repaired at an expense of \$7,500. Twice since that time extensive repairs have been made, occasioned by fire. During the history of this society there have been twenty pastors. When the Sunday-school was organized there were 18 teachers, 150 scholars, and 231 volumes in the library. There are now 72 officers and teachers, 600 scholars, and 900 volumes in the library. The celebration concludes with a banquet from 5 to 7 on Wednesday evening.

**Boston St., Lynn.**—The pastor, Rev. W. T. Worth, was able to take the journey from Newtonville, where he and his wife had been the guests of Rev. W. J. Thompson, and arrived at the parsonage on Tuesday, May 12. He has not, however, been so well since his arrival, and at present is seriously ill. He is under the care of his old friend and physician, Dr. Grow. Rev. C. A. Littlefield, who is supplying the pulpit during the pastor's illness, preached a fine sermon on Sunday morning, May 10, on the double text: "He showed them his hands." "Stretch forth thine hand." The subject is published in full in the Lynn Item, and makes most excellent reading.

**South St. Church, Lynn.**—On Sunday morning, May 10, the pastor, Rev. C. W. Blackett, preached a magnificent sermon on the text, "Out of the depths have I cried unto Thee." The congregation was especially impressed by the sermon, which will long be remembered. The Sunday-school is making a specialty of missions, and on Sunday evening a committee was appointed to carry forward this work, consisting of Chas. H. Mansfield, Charles Tucker, and C. C. Phillips. The monthly missionary collection, Sunday noon, was \$12.25.

**Highlands Church, Lynn.**—Sunday morning, May 10, the pastor, Rev. Alonzo Sanderson, preached a strong and helpful sermon on "The Real Wealth of Life." During the past year Mr. Sanderson has raised and paid on the church debt \$1,600, leaving a debt of only \$500 yet to be raised. On Thursday evening Rev. Tillman B. Johnson, pastor of Tabernacle Baptist Church, Dorchester, delivered a lecture to a large audience.

#### Worcester and Vicinity

**Preachers' Meeting.**—Rev. A. C. Skinner and the members of Park Avenue Church entertained the Preachers' Meeting in an all-day session, Monday, May 11. An organization for the ensuing year was formed by the election of the following officers: President, H. H. Paine; vice-president, A. C. Skinner; secretary and treasurer, A. S. Greag; executive committee: James W. Fulton, Wesley Wiggins, John Peterson, Walter Healy, G. H. Cheney, and C. A. Cederberg. Papers were read on "Luther and Wesley," by W. H. Meredith; on "A Preacher's Use of Illustrations," by E. L. Mills; "The Lying Spirit from the Lord," by G. H. Cheney; and an address given on "The Epworth League and the Church," by Walter Healy. All the papers were well received. The principal discussion occurred in connection with the

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Epworth League, which was regarded as considerable of a problem. Thanks were extended to James Mudje and B. F. Kingsley for their faithful services as officers of the meeting. The pastors of the Worcester churches were created a committee to arrange for a John Wesley Jubilee to be held in Worcester. A. C. Skinner was appointed chairman. By request of the meeting Dr. Knowles prepared appropriate resolutions in memory of Bishops Foster and Hurst. A fine luncheon was served by the ladies, for which a rising vote of thanks was given. The next meeting will probably be held in Clinton, June 8.

#### Springfield District

**Springfield Preachers' Meeting.**—On Monday, May 11, the ministers of this district were favored with an address by Dr. Philip S. Moxom, pastor of the South Congregational Church, Springfield, upon "The Religious Education Association." The speaker gave a resume of the convention of the Association held in Chicago last February, and explained the purpose and functions of the Association. Deep interest was manifested in that part of the address which showed how this Association would influence the selection of our Sunday-school lessons and the methods of studying the same.

**Athol.**—The new year has opened encouragingly, with large congregations, a good spiritual interest, and an increase in the pledges to the current expense account. Rev. and Mrs. T. C. Cleveland recently tendered a reception to the members of the official board and their wives at the parsonage. Mr. Cleveland has been invited to preach the Memorial sermon before the two local posts of the G. A. R., the Sons of Veterans, and the Woman's Relief Corps, on Sunday, May 24, and on June 21 he preaches the baccalaureate sermon before the Athol High School. The Athol churches took a religious census on Saturday, May 16, for which the Methodist Church furnished forty canvassers. During May Mr. Cleveland is preaching a series of Sunday evening sermons upon the following themes: "Adoni Bezek, a Man who Reaped as he Sowed;" "Sheba, the Story of an Insurgent;" "Jael, the Woman who Saved a Nation." These are to be concluded with an Epworth League anniversary address upon "The Upward Look and the Upward Lift." The speaker is supported by an orchestra, a chorus, and other special music; and on Sunday evening, May 10, when the first of these sermons was delivered, he was listened to by a congregation of fully two hundred and fifty people.

**Warren.**—A cordial reception was extended the new pastor, Rev. William A. Crawford, and his bride, on Friday evening, May 8. The parlors and vestry of the church had been tastefully arranged for the occasion. The pastor and his wife were assisted in receiving by Mr. and Mrs. J. J. Lyett and Mr. and Mrs. H. P. Johnson. After a short musical and literary program provided by Misses Bertha Lyett, Helen Martin and Mr. William Foster, Mr. A. Woodard introduced Rev. Mr. Olson, pastor of the Congregational Church, Rev. John Mason, pastor of the Methodist Episcopal Church at West Warren, and Rev. T. C. Martin, who resides in Warren, all of whom responded in appropriate words of welcome, encouragement and suggestion. The committee of arrangements consisted of Mrs. Austin Woodard, Mrs. George Hurlbut, Mrs. Addie Potter and Mrs. Andrew Van Slyke. A vested choir of children and young people has been organized and placed in charge of a competent instructor. They will lead the singing at the Sunday

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morning service. The Sunday evening worship, with sermon, attracts an increasing audience. An inspiring praise service led by an orchestra consisting of three violins, cornet, bass viol and piano adds greatly to the interest and enjoyment of the meeting. Arrangements are being made to celebrate the fiftieth anniversary of the organization of this church in June.

#### N. E. SOUTHERN CONFERENCE

##### Norwich District

**Warehouse Point.**—At the May communion service the pastor, Rev. N. B. Cook, received 5 from probation to full membership and 2 by certificate; also 2 were baptized and 1 received on probation. The second year of this pastorate opens very hopefully.

**New London.**—A very cordial and hearty public reception was extended to the pastor, Rev. W. S. McIntire, and his family on his return for the fourth year of service to this hopeful and encouraging field. Addresses were made by Secretary Mansfield of the Y. M. C. A. on, "How to Interest the Young People;" by C. E. Senior on, "The Relation of the Sunday-school to the Pastor;" and by Cattar Farris, a Syrian, on, "The Power of God Necessary for Efficient Work." Music and refreshments filled out the program of a very delightful occasion. The Union Circle has recently made extensive improvements and repairs on the parsonage. Several rooms have been painted and papered, the parlors recarpeted, a new extension table added to the furniture of the dining-room, and other furniture and draperies, all at an expense of about \$200. The first Sunday in May, 5 were received on probation (one of whom was a Syrian), and one by letter. The Syrian service on Tuesday evening is increasing in interest and attendance. Miss May Belle, the eldest daughter of the pastor, a student at the Woman's College of Baltimore, has been awarded a scholarship of \$100 for excellence in debate.

**North Grosvenordale.**—The chapel services at Grosvenordale are once more in charge of the Methodist pastor, and Rev. M. T. Braley is attending to all departments of the work with his usual efficiency.

**Stafford Springs.**—Rev. C. S. Davis, in addition to his work here, is supplying the pulpit at Willington, very much to the delight and profit of the people. The Hon. Joel H. Reed has been nominated by the governor of the State for judge of the superior court, and the nomination has been confirmed by the legislature. His official duties are to begin in November, 1904.

**Tolland.**—The presiding elder has secured Rev. R. L. Mathison, a local preacher of Springfield, Mass., to supply the pulpit of Wesley Chapel.

**Manchester.**—The neighborhood preachers' meeting met here with Rev. C. T. Hatch on Monday, May 11. Rev. W. F. Davis, of South Manchester, read a very timely and suggestive paper on "The Family and the Church," which was thoroughly enjoyed and awakened a lively discussion. A bountiful dinner was served by Mrs. Hatch and duly appreciated by her guests. The next gathering will be with Rev. W. F. Davis at South Manchester.

**Camp-meeting.**—The camp-meeting at Willimantic is fixed for August 17-24. The annual meeting of the District Epworth League will be held on the 17th, the evening service (as last year) combining the closing of the League convention and the opening of the camp-meeting. On the Sunday morning of camp-meeting Rev. Dr. John Krantz will be the preacher. Those who heard this wonderfully gifted preacher last year will want to hear him again, and those who missed the treat then will want to make their plans to be on hand.

SCRIPTUM.

##### Providence District

**Personal.**—The correspondent for this district, Rev. C. A. Stenhouse, of Newport, invites pastors and laymen to send him communications suited for this column.

**Centerville.**—The organ in the new church was erected in memory of Abbie Austin Lapham (1822-1886) by her daughter, Mrs. Elizabeth L. Treat Babcock, and was planned by William Harkness Arnold, organist of St. Stephen's Episcopal Church, Providence. The organ is of very rich and sweet tone, giving combinations

of much larger organs. The recital was attended even by Providence people. The program was selected with a view to the most artistic effects, and was happily received by a critical audience. Mrs. James Hutchinson, soprano, assisted Mr. Arnold, the organist of St. Stephen's. The pastor, Rev. E. P. Phreaner, conducted the devotional exercises. The dedication of the church will occur at an early date.

**East Greenwich.**—Sir John Stainer's "The Crucifixion" was recently sung in East Greenwich Academy Hall, R. I., by a chorus of one hundred voices. Great credit is due the director of music, Miss Jennie M. Weller, for the finished work of the chorus.

**East Greenwich Academy.**—The Academian for April, recently at hand, gives a bright view of affairs at the Academy under the new order of things, which of course is scarcely inaugurated. Several new students are enrolled for the spring term, and when the accommodations are more nearly adequate, others are planning to attend. Rev. Ambrie Field, of whom so many good things are being said, is now resting at Boynton, Va.

**Holbrook.**—The Brockton Times gives an interesting account of the reception to the new pastor here, Rev. Ernest W. Burch, and his wife. The auditorium was arranged as a drawing-room, and was beautifully decorated with pictures and plants. Formal addresses of welcome were made by representative members, Rev. W. W. Doran, of the Winthrop Church, and Rev. Albert E. Legg, of South Braintree. Miss Wiggin, a little maiden, presented a beautiful bouquet to Mrs. Burch, after which young men brought in bundles and baskets, whose contents were intended for the parsonage cupboard. About fifty-two different varieties, weighing from one to five pounds each, were thus housed. One of the bright boys suggested the pastor had some raisins to be thankful. The "Autocrat" might have forgiven such a pun on such a happy occasion. The people are expectant of great things in the new pastorate. The renovation of the auditorium and painting the outside of the edifice is already discussed as desirable this summer. Rev. J. S. Thomas, who became superannuated at last Conference be-

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cause of severe and prolonged illness, is held here in high esteem, as he is indeed in all his churches.

**Mansfield.**—The *Mansfield News* says that Mansfield and Foxboro united in welcoming their new pastor, Rev. W. T. Johnson, and his wife. The reception was held in Emmanuel Church. Rev. and Mrs. Johnson were assisted in receiving by Mr. (Attorney) and Mrs. U. C. Hagerty. An orchestra furnished excellent musical features. Addresses were made by Mr. Hagerty for Emmanuel Church, Mr. Geo. R. Ellis for Foxboro, Rev. E. A. Hunt for the East Mansfield Church, Rev. W. F. Grant, Baptist Church, and Rev. W. M. Macnair, Congregational Church, Mansfield. Miss May Josselyn, in behalf of the Junior Leagues of the two towns, presented a handsome bouquet to Mrs. Johnson. Mr. Johnson made a happy response to the fraternal courtesies manifested. Refreshments were served. The new pastor finds the congregations good at Mansfield, but at Foxboro at rather low ebb, and no place of worship. He has gathered a company around him, and Odd Fellows Hall has been secured for a year. Already there are things to encourage, both in increasing congregations and also signs of returning spiritual life. One was received on probation and one by letter at the first communion.

**Portsmouth.**—Rev. O. M. Martin and wife were given a reception of a most hearty nature at the parsonage, at which time local pastors came in and gave a cordial welcome to their new brother pastor. After the usual formal matters had been attended to, Mr. Martin invited any who desired, to inspect his large library of 2,500 volumes.

**Middletown.**—Rev. A. W. Kingsley, the pastor, having served for several years as Sunday-school superintendent, declined, for urgent reasons, a re-election, and Mrs. R. Jason Grinnell has been elected his successor. The church work is in excellent condition.

**Newport, Thames St. Church.**—The work of the church is well sustained, and the people express much satisfaction at the return of Rev. F. L. Streeter another year. His sermon at Easter is reported in the *Evangelical Record* by a correspondent as "the best the writer ever listened to, being full of interest and appropriate to the occasion." The Sunday-school Easter concert was very successful, Miss Elizabeth Kauli being chairman of committee.

**Personal.**—Rev. Walter A. Gardner, recently pastor of Tabernacle Church, Providence, has been elected delegate to the National Convention of Modern Woodmen of America. He was prominent in the convention recently held in Woonsocket.

**Newport, First Church.**—Nothing was left undone that would intensify the feeling of welcome at the reception given Rev. and Mrs. C. A. Stenhouse and family by this church.

**Superannuates' Fund Society.**—Dr. Gammons has sent to all the preachers a request that they announce their intention of joining the Superannuates' Permanent Fund Society. The committee does not claim that the proposed constitution will be satisfactory on all points. It, however, asks that names be sent to the temporary secretary so that our organization may be formed and incorporated. The society can then change its constitution to please itself, elect its permanent officers, and decide when to commence the payment of dues. KARL.

#### New Bedford District

**Chatham.**—The large vestry of this church was the scene of a delightful occasion on April 17, when a large and enthusiastic reception was extended to the new pastor, Rev. Charles Smith, and family. There were fully 225 persons present. All the other churches in town were represented by the pastors and laymen. Addresses of fraternal greeting were given by the president of the Ladies' Aid Society, the president of the board of trustees, the Sunday-school superintendent, the treasurer of the church, and the president of the Epworth League. These all spoke for their different departments, promising support to the pastor in his work. Rev. Dr. Eddy, of the Universalist Church, and Rev. Mr. Childs, of the Congregational Church, brought warm words of welcome from their respective societies. Mr. Bease, chairman of the town school board, welcomed the newcomers to the schools of the town, after which two little girls of the Sunday-

school presented Mrs. Smith a large cake, and Mr. Smith a very handsome bouquet. The pastor was then called upon and spoke words of appreciation. The room was beautifully decorated with cedar trees and bunting. Much credit is due to Mrs. Flora Kendrick, chairman of the committee, for the excellent manner in which the affair was planned and carried out. This church has recently received a gift of an individual communion set from Mrs. A. T. Kent, in memory of her mother, Mrs. Charles Jones.

**Fall River, Brayton Church.**—On the evening of April 20 a fine reception was tendered Rev. H. H. Critchlow and wife. W. A. Gammons was master of ceremonies. Prayer was offered by John H. Hosking, a local preacher of this church. Richard Shovelton, the recording steward, Miss Cora Hacking, Sunday-school superintendent, F. W. Borden, president of Epworth League, Mrs. Mark Hobson, of the Ladies' Aid Society, represented their departments of church work and gave assurances of best wishes for the work and hearty co-operation in all plans. The pastor is taking up the work in his energetic and genial way under favorable conditions. At the May communion 2 were received on probation. MELIOR.

### EAST MAINE CONFERENCE

#### Rockland District

Conference has come and gone. The wheel has turned. Readjustments have been made, with the inevitable accompaniments of pleasure and pain, smiles and frowns, great expectations and small anticipations, long moves and short moves to better homes or poorer homes, to cheerier prospects or prospects not so cheery. How delightful it would be if every charge would make it a point of Christian pride to put the parsonage into the best possible form, clean with whitewash, bright with new paint and paper, lightsome and homelike with clean curtains, good and polished stoves, a bed or two "made up," a bit of cookery brought in "just for a start," and half a dozen etceteras, preparatory to a simple and hearty "reception" as soon as the good "lady of the parsonage" got "squared away" after Conference week, for the pastor who comes. Well, these things have been done on some of the charges of our district, and the pastors write their appreciation to the elder, and are of a stronger heart and a larger courage for the work of the year because of such tokens.

Good words have come from *Boothbay Harbor*, where Rev. J. H. Gray begins a new pastorate, and from *China*, where Rev. F. W. Towle takes encouraging labor among a people whom he knew in other years. We feel glad for China, for it has had vicissitudes—on account of multiplied and frequent pastoral changes in the midst of the years between Conference. *Thomaston* and *Rockland* have cheered their pastors and families with royal receptions, and are in full expectation of one of the best of years. We have heard from *Vinalhaven*, too. Miss Leota Caroline Colpitts came to make glad Rev. and Mrs. R. A. Colpitts shortly before Conference, but her arrival was not formally announced until after the pastorates for another year were settled. Miss Leota is a little stranger and a brand new daughter. Congratulations from all to Mr. and Mrs. Colpitts! Blessings and a long life for the little one!

We hope to hear from other charges. Brethren, write to the presiding elder. Keep him in touch with your work. He is interested in what interests you and your charges. We have "surrounded" the district once since Conference. We need a few preachers. Where is that young man with a wife and not "too many" children who is willing to work hard for a comfortable living among a people who appreciate faithful labors in the Lord's service? Let him write the presiding elder of Rockland District, at Thomaston.

We preached at *Sheepscot* for Rev. C. F. Smith the first Sunday after Conference. Mr. Smith was absent in Boston, where Mrs. Smith has gone for surgical treatment in the D. A. Conness Hospital. We are glad to report a successful operation and the patient doing nicely at last accounts.

Mrs. A. E. Morris is absent in Brookline for treatment and rest. The long and almost fatal illness of a faithful friend in her home this spring, with the care and extreme anxiety at-

tendant, makes needful her going away again for a season.

The June session of the Ministerial Association will be held in Pittsfield, June 16-18.

Now, brethren, shall we not begin at once a campaign of purposeful effort for the advancement of God's kingdom on our charges—on your charge? Is not victory or defeat largely a matter of the will? Shall we not begin *today*—not tomorrow—to have *life* in our work, to meet finances, to get *all* the benevolences, to secure General Conference expenses, to win souls, to have salvation? T. F. J.

#### Bucksport District

**Calais, Knight Memorial.**—This church is very happy over the return of Rev. Norman La Marsh for another year. Mr. La Marsh writes: "A delightful reception was tendered us Tuesday evening. Pastor and wife were assisted in receiving by Mr. and Mrs. Thomas McCullough and Mr. and Mrs. W. L. Cobb. The address of welcome was by W. H. Nichols, and other addresses were made by resident pastors and by Dr. C. E. Swan of the city. Three have expressed a desire to be Christians since Conference, and 3 were received into church fellowship last Sunday morning."

**Bucksport.**—Here is another happy church, especially the young people. A very elaborate double reception was arranged for, in honor of Rev. Robert Sutcliffe and wife and Rev. S. A. Bender and wife. The church and the Seminary were out in full force. The vestry was profusely decorated. Addresses were made by the above-mentioned clergymen, by the presiding elder, by Rev. Mr. Forsyth, pastor of the Congregational Church, and by Prof. Huddleston, of the University of Maine. Music was rendered by a male quartet, consisting of Profs. Carver and Ellingwood, and Misses McCready and Harris.

**Orringtons.**—We arranged for two quarterly conferences in the Orrington villages, for Saturday, May 9, and Sunday, May 10, with preaching at three points and two sacraments. It was a very delightful visit. Both charges are rejoicing over the return of their pastors—Rev. W. H. Powlesland and Rev. S. O. Young. The sacramental services of Sunday were very impressive and helpful. God was communing with the people. Rev. S. O. Young is contemplating quite extensive repairs on the church at

### BE INDEPENDENT

#### It's Easy to Shake off the Coffee Habit

There are many people who make the humiliating acknowledgment that they are dependent upon coffee to "brace them up" every little while. These have never learned the truth about Postum Cereal Coffee, which makes leaving off coffee a simple matter and brings health and strength in place of coffee ills. A lady of Davenport, Iowa, who has used Postum Food Coffee for five years, is competent to talk upon the subject. She says:

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Orrington Centre. Both these pastors will have their salaries increased this Conference year.

**In General.**—Our work is all manned at present, except Millbridge, which was left to be supplied at Conference time because we could not seem to lay hands on the right man, and Castine, left vacant since Conference by the departure of Rev. J. H. Irvine to accept a call to the Pentecostal Church in Lowell, Mass. We shall need two men for these places, but none but strong, godly men of ability need apply. The salaries are from \$800 to \$1,000, including parsonage, and the charges are important.

**Exhortation.**—Brothers: God wants to give us a great year. Let us attend to every matter systematically. Let us take the benevolent collections early—begin at once with Children's Day. Above all, let us have salvation all up and down this district. Be the best minister God can make out of you all this year, and don't forget to pray for one another and for your elder, and verily "We shall come rejoicing, bringing in the sheaves."

FRANK LESLIE

## MAINE CONFERENCE

### Augusta District

**Leeds and Greene.**—Rev. A. C. Cook, the former preacher, has opened the campaign on this charge another year, and the people are greatly pleased that he is to remain. The salary here is only \$250 beside rent; but the people are very kind and thoughtful, and many things are turned in gratis for parsonage use, so that, with what a preacher can get out of the farm, he has a fairly good living. On many small-salaried charges the preacher and family are obliged to economize at every turn in life to make the year close without debt. We are always sorry for the minister who gets in debt. May the blessing of Heaven fall upon this charge this year!

**Strong.**—This charge is yet without a preacher, but expects one in Rev. George C. Howard, of Garrett Biblical Institute, who graduates in June. He comes fully equipped for the work, and the people are in a state of delightful expectation. He and his wife will set up housekeeping in the parsonage about the middle of June. At the present time they are being supplied by neighboring pastors and maintaining their weekly service and Sunday-school. This is one of the best country churches on the district—a noble body of faithful men and women. We are looking forward to a successful pastorate, and expect to be able to report some good things in the future concerning pastor and people.

**Kent's Hill and Readfield Corner.**—Rev. W. F. Holmes was returned to this charge for the fifth year, and it does not look at this time like a mistake. The outlook is good for this to be the best year of the five, and we trust it will be. Everything all over the charge, as far as we could see, is pleasant, and the people are thankful for Mr. Holmes' return. We recently spent a delightful Sabbath with this people, and came away with good impressions concerning the work. We are glad to note that our school, with Rev. W. F. Berry as president, is closing very pleasantly and satisfactorily to its friends. From our standpoint of observation we should say that there is a good degree of religious interest. We heard many testify, on the Sabbath evening we were there, concerning the saving power of Christ. A goodly number will graduate in June. We are also glad to say that the whole faculty, without exception, stands fast in the faith that saves the soul, and teaches it to their students. While there is an increase in the number attending during the past school year, yet there ought to be a much larger attendance at the opening next fall. We urge it upon preachers and parents to induce our young people to enter and receive the benefits of this Christian school. To parents we can say, without fear of controversy, that nowhere in Maine can they find a school where their sons

and daughters will receive better training for head and heart than on Kent's Hill.

**Waterville.**—Receptions are the order of the day, and it is well. This church gave Rev. C. W. Bradlee and family a magnificent reception on the evening of May 6—one of the largest gatherings we ever saw at an occasion of this kind. Nearly all the clergy of the city were present and made kind remarks of welcome to the new pastor and his family. The large vestry was turned into a beautiful sitting-room or reception-room. Chairs, couches, pictures, rugs, plants, flowers—all that could beautify and make attractive—were placed in the room. The whole affair was under the supervision of a committee of young ladies, who "did themselves proud." Hon. J. Wesley Dunn presided. An orchestra of several pieces rendered delightful music during the evening. The receiving line was longer than usual, and included Rev. C. W. Bradlee, his wife and five daughters, and it was regretted that the two sons were not there. The officials and their wives and others made up the line. At the close of the reception ices and cake were served. From eight to ten it was one splendid time. Mr. Bradlee is commending himself to the people for his pulpit ability and gentlemanly ways. The year has opened grandly. More to follow. C. A. S.

## VERMONT CONFERENCE

### St. Albans District

**Enosburg Falls.**—The death of Mrs. G. W. Hunt was a sad surprise to many. It was confidently supposed that she had received permanent help while in Boston, but in a very short time after her return home it was evident that the surgeon there had failed to discover the most serious trouble—cancer of the liver. This rapidly developed, and on April 28 she peacefully passed to her heavenly home. The people of the charge and community did all that loving sympathy could do to lighten the sorrow of such an hour.

**Richford.**—This church has met with a real loss in the death of Mrs. Reed, the wife of the editor of the *Richford Journal*. She was an earnest and faithful worker in all that advanced the interest of the church and community.

**St. Albans.**—The Epworth League recently held a literary meeting devoted to the interests of deaconess work. The program was under the direction of Miss Belle Miller, third vice-president, and was as follows: "The Deaconess Work in the City," Miss Elvora Batten; a vocal solo, Miss Clara Evans; "Deaconess Work in Hospitals," Miss Jennie Austin; reading, "Rags," Miss Bernah Lessor; instrumental solo, Carl Brown; reading, a poem, "The Deaconess," Miss Mabel Foster; reading, "A Wedding in a Deaconess Home," Miss Jennie Nichols; song, "The Mighty Deep," A. C. S. Beerman. A unique feature of the program was the bringing in of nearly fifty-two dozen fresh eggs, which were sent to the Deaconess Home in Boston.

**St. Albans Bay.**—An Epworth League was organized on Sunday evening, May 17, in connection with the anniversary exercises. This charge is bound to be up-to-date and have all the helps for developing the various talents of the people, young and old, that the church has discovered.

**Sheldon.**—Services in connection with the reopening of the church are to be held, May 19 and 20.

**Waterbury.**—May 3, Rev. P. A. Smith preached a strong and helpful sermon before the local lodge of Free Masons. The *Waterbury Record* printed the sermon in full. A Home Department of the Sunday-school has been organized, which gives promise of much good. A boys' club has also been started, called the "Wesley Church Biography Club." It has for its object the study of both sacred and secular biography, while the social side of

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life is not ignored. It takes in the boys from ten to sixteen, and is being heartily supported. The year opens encouragingly. The finances are well in hand. This part of the work should receive early attention; then there will be less embarrassment at the close of the year. Plans are completed for a series of union evangelistic meetings, beginning June 7, under the leadership of Evangelist W. J. Cozens, of Boston, assisted by a singer. We shall be glad to hear of large results in building up Christ's kingdom.

**Personal.**—Rev. G. E. Denel, while visiting at Milton, was thrown from a carriage and quite severely, though not dangerously, hurt.

RUBLIW.

## NEW HAMPSHIRE CONFERENCE

### Concord District

**Woodville.**—This church, under the leadership of Rev. W. A. Loyne, is constantly putting on new life. Now that Conference is over, pastor and people are vigorously at work making the most of the inspiration received at that time. The Conference was never better entertained than by this people. With many sick at the time, and sixty persons whose board had to be paid at the hotels because of it, nevertheless all bills were settled in a few days after Conference was over, and some of the money that was given by kind friends to defray ex-

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penses had to be returned because there was more than enough to settle accounts. It was certainly heroic, when we remember the work of the banquet; also the expenses in connection with the ladies' reception, and how royally we were all entertained. Now, with all bills paid and current bills on this year settled to date, we ask: Who else could have done better or as well? We expect all the ministers of the Conference will want to go to Woodsville to preach some of these days. Reports at the quarterly conference were all very encouraging, and the outlook is excellent. The man who dreads to go north in the Conference to preach doesn't know what he is really thinking about. The people are intelligent, cordial, and earnest. The mountains are beautiful, the air pure, and opportunities for efficient service the very best. We expect a good year for this people and faithful pastor.

**Monroe and North Monroe.** — Rev. G. B. Goodrich, the pastor, is carrying a fine watch, which was presented to him by the good friends of these two churches. At Monroe recently I was baptized and 4 received on probation, and at North Monroe 5 were baptized, and I received on probation. Mr. Goodrich has been invited to give the Decoration Day address at McIndoes, Vermont. People all speak in very high terms of the pastor as a preacher.

**Swiftwater and Benton.** — Rev. W. A. Hudson is opening the year with his usual vigor. At Benton things look more promising of late. We hope for a good year in these two churches. What we need most is a glorious revival of religion all through our work. We hope it will come this year and very soon.

**Penacook.** — This church and people heartily welcomed back pastor and wife for a third year, and on April 30 gave them a fine reception. Rev. A. L. Smith has evidently won his way into the hearts of this people, and is doing a good work for the church. The year opens with large congregations and an increased attendance at the Sunday-school. All reports at the quarterly conference were encouraging. A good spiritual interest is manifested in the social services. With the present spirit and leadership, we believe this church has a bright future. Finances are in the best condition for years. Rev. W. C. Bartlett, of our Conference, is comfortably located here, and if at any time

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a church or a brother needs a supply for a Sunday or for a vacation period, Mr. Bartlett would be very glad to respond, and thus help himself.

**Weirs Camp-meeting** will be held, Aug. 17-22. We hope our people will all plan to attend.

C.

### Dover District

**License!** — Dover District is in sackcloth and ashes over the results of the election in New Hampshire. The outcome shows that the liquor men were thoroughly organized, and that they carried to a successful issue the plans started by them two years ago. The friends of temperance and civic righteousness have not generally appreciated the immense amount of work done by distillers, brewers, and wholesale liquor dealers, because of the quiet way in which greed and appetite appealed to the voters. While reformers have been trying to reach the people at arm's length from the pulpit and the lecture-platform, agents of the liquor-traffic have relied on personal interviews, using arguments adapted to the individual case.

When the easy-going citizen of correct habits at last awoke to the strength of the movement that had been quietly working, he put on his hat and canvassed from house to house. But others had been there before him; it was too late. The preachers of Dover District were in the thickest of the fight. Splendid efforts were made. All that a band of devoted men could do was done, but in vain. This is the triumph of unrighteousness. In the words of an Episcopal rector, who has been boldly prominent in the contest: "We are buried, but not dead." Our temperance work must now go back to the moral foundations and build up, as far as possible, a civic conscience.

**W. F. M. S.** — The Dover District semi-annual meeting of the Woman's Foreign Missionary Society was held at Newfields. Mrs. J. M. Durrell was elected vice-president for the rest of the year, as the former vice-president, Mrs. Robins, is no longer on the district. The "Thought Exchange" was intended to bring out the most interesting phases of work during the last six months. Mrs. H. T. Taylor spoke helpfully on "Present Needs and Opportunities." At noon, about fifty persons enjoyed the bountiful lunch served by the Newfields ladies, and afterwards examined the literature table. The devotional service in the afternoon was followed by a drill on the Thirty-third Annual Report, and by messages from the Branch officers. Mrs. F. K. Wentworth sang a beautiful solo, "Hand in Hand;" and at 8 o'clock, Dr. Emma Cummings Park, of Ramapatom, India, made the address of the day. There is not space for any adequate report, or even outline, of this very enjoyable and helpful address. The meeting was dismissed with the benediction by Rev. M. T. Cilley, of Kingston.

J. M. D.

As a result of the British military operations in the Sokoto and Kano districts, which ended with the capture of the Emir of Kano, 100,000 square miles of territory have been added to Northern Nigeria, and will be administered by the Government of that territory.

Judge Baxter in the district court at Omaha has issued an order restraining a woman from talking. The order is issued on the ground that the defendant, who had

rooms in an apartment house, has upon numerous occasions by talking to other occupants caused some of them to announce their attention of leaving their apartments, to the injury of the plaintiff.

If Colombia delays ratification of the Panama Canal Treaty, as now seems not unlikely, the United States Government will reopen negotiations with Nicaragua relative to the cutting of the Nicaragua Canal.

### Presbyterian General Assembly

THE Presbyterian hosts, in the persons of three hundred "commissioners," assemble this week Thursday in Los Angeles, Cal., amid the pleasant surroundings, in what is almost like a big garden, and is not at all likely to prove a beer or bear garden. A spirit of harmony and peace will without doubt pervade the Assembly. It will have to deal with three leading questions — revision of the confession of faith, evangelism, and educational development.

The revision question has been practically decided in the affirmative by returns received from 203 presbyteries out of 237, in favor of the moderate revision of the confession unanimously recommended by last year's Assembly, which met in New York. This Assembly will, it is likely, formally "enact" the changes thus virtually decided by the majority vote of the presbyteries which has been already taken. The other two leading questions to be discussed — evangelism and education — which, unlike revision, are thoroughly live questions, will be likely to evoke much enthusiasm, and the great work of foreign missions will not fail to receive careful attention from the commissioners.

The contest for the moderatorship seems to have narrowed down to a friendly rivalry between the supporters of Rev. Dr. W. H. Roberts, for many years the efficient stated clerk of the Assembly, and Rev. Dr. Calvin W. Mateer, a self-sacrificing missionary from China, whose first name is in his favor as a candidate for this particular office.

Rev. Henry Van Dyke, the retiring Moderator, will open the Assembly on Thursday with a sermon. Dr. Van Dyke, whose influence at the last Assembly was strongly exerted in favor of harmony and in behalf of moderate revision, may be trusted in his opening discourse to sound a high and resonant note in behalf of fraternity between all branches of the church of Christ and of union between all Christians everywhere in defence of the evangelical faith, in the spirit of loving service to the



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one Master. All of Dr. Van Dyke's sermons and addresses — which are couched in a literary rather than a strictly sermon style — are irenic in tone and constructive of a broadly-based, sympathetic, loving, and efficient type of Christian character.

### The President in the West

**P**RESIDENT ROOSEVELT received a warm welcome on his arrival in San Francisco last week. He reviewed a parade of United States and California State troops. The officers and men of the British cruiser "Grafton" were very anxious to join in the parade, but did not succeed in obtaining permission from London in time. After the parade the President assisted in the burning of a \$109,000 mortgage on the Young Men's Christian Association Building. On Thursday he participated in the dedication of a splendid monument erected in commemoration of the victory of the American Navy at Manila. The University of California conferred on the President the degree of Doctor of Laws. Friday he made an early start for the Yosemite Valley, which he entered over a trail of snow, where he has since been resting.

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In the list of literature published by the Boston & Maine Railroad Pass. Dept. are thirteen books entitled: "The Merrimack Valley," "Among the Mountains," "Lakes and Streams," "Lake Sunapee," "Lake Memphremagog and About There," "Southeast New Hampshire," "Southwest New Hampshire," "Hoosac Country and Deerfield Valley," "Valley of the Connecticut and Northern Vermont," "All Along Shore," "Central Massachusetts," "The Monadnock Region," "Fishing and Hunting." The books give a delightful description of the different resorts of New Eng and, each book containing from thirty to sixty pages of interesting reading matter and beautiful illustrations. One of these books will be mailed upon receipt of two cents, and the whole set will be mailed upon receipt of twenty-six cents in postage, by the Gen. Pass. Dept., Boston & Maine Railroad, Boston.

### CHURCH REGISTER

#### HERALD CALENDAR

Norwich District Ministerial Association at Thompsonville,	June 8-9
Bucksport Dist. Min. Assn., Eastern Div., Calais, First Church,	June 15-16
Bucksport Dist. Min. Assn., Western Div., Searsport,	June 22-23
Richmond, Me., Camp meeting,	Aug. 7-17
Ithiel Falls Camp meeting, Johnson, Vt.,	Aug. 21-31

#### POST OFFICE ADDRESS

Rev. Charles Nicklin, 82½ Woodland St., Worcester, Mass.

**NEW ENGLAND DEACONESS AID SOCIETY** will hold an important meeting, in the Committee Room, 36 Bromfield St., Boston, Tuesday, June 2, at 2.30 p. m. Will vice-presidents please be prepared to report all committees complete? Delegates and all other ladies interested are earnestly urged to attend.

Mrs. HERBERT E. NOBLE, Asst. Cor. Sec.  
35 Lebanon St., Malden.

**BUCKSPORT SEMINARY COMMENCEMENT.** — The commencement at Bucksport Seminary, May 31-June 3, is to be made notable. A reunion of former students is to be held. In-

vitations have been sent out to 1000 former students. The people of Bucksport will open their homes to entertain the visitors. Presiding Elder F. L. Hayward, of Bucksport District, will preach the baccalaureate sermon to the graduating class on the evening of May 31. Rev. Franklin Hamilton, Ph.D., is to give the Commencement address, Tuesday afternoon. Rev. W. F. McDowell, D.D., will be the speaker at the reunion on Wednesday evening. It is hoped to organize the friends of the school at this time so as to create a movement which shall result in making Bucksport as efficient a secondary school as we have in New England.

**MEMORIAL SERVICE.** — In the Bromfield St. Church, Monday, May 25, at 10.30 a. m., a memorial service for Bishop Randolph S. Foster and Bishop John F. Hurst will be held by the Boston Preachers' Meeting. The program will be as follows: Scripture reading, Dr. W. T. Perrin; prayer, President W. F. Warren; Dr. J. W. Lindsay, chairman of committee on resolutions, will report resolutions; addresses will be made by Bishop W. F. Mallalieu and Dr. L. T. Townsend, with reminiscences by Dr. L. B. Bates and others. The public is cordially invited. Note the change of time and place of meeting.

### Marriages

**SWANTON — TUTTLE.** — In Somerville, Mass., May 14, by Rev. Arthur T. Belknap, of Andover, Fred A. Swanton, of Andover, and Mrs. Anna B. Tuttle, of Somerville.

**MATERNAL ASSOCIATION.** — The annual meeting and spring rally of the Union Maternal Association will be held at the Congregational Church in Rosindale, Tuesday, May 26. Sessions at 10.30 a. m. and 2 p. m. Basket lunch. Speakers for morning, Mrs. Rea and Mrs. Gutterson.

**LADIES' AID UNION.** — At the last meeting of the Ladies' Aid Union, a motion was made and carried to invite the pastor of each church to preach a sermon especially for the Ladies' Aid Society, on some Sunday in October preceding the semi-annual convention.

L. E. KELLEY.

**UNION MISSIONARY PRAYER-MEETING.** — The W. F. M. S. and W. H. M. S. will hold a union prayer-meeting on Wednesday, May 27, from 10 to 12 a. m., in the Committee Room, 36 Bromfield St. Theme: "The Work of our Young People in the Two Departments of Mission Work." Leader, Mrs. G. S. Butters.

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**SEMI-CENTENNIAL AT HOLYOKE.** — The Appleton Street Methodist Episcopal Church, Holyoke, Mass., will celebrate the fiftieth anniversary of its organization, Wednesday evening, May 27, and Sunday, May 31. Bishop Mallalieu will preach Sunday morning, May 31, and Rev. W. G. Richardson, presiding elder of Springfield District, will preach in the evening. Wednesday evening, May 27, there will be a reunion banquet at 6.00, followed by addresses by the mayor of the city, by Rev. M. Emory Wright, pastor in 1856 and '57, by other former pastors, and by neighboring pastors. All who have been in any way connected with the church are invited to attend.

J. P. KENNEDY, Pastor.

**ABOUT ERRORS IN THE MINUTES.** — It is next thing to impossible to make up the statistical reports without some errors appearing, and consequently some brethren feeling grieved. Will those who discover discrepancies in their reports in the statistical tables as published in the Minutes please communicate with the statistical secretary before rushing into print, that he may compare the seeming error with their original report. It is the purpose of the secretary at an early date to publish a list of the corrections that may seem necessary to be made. This will be much more valuable than isolated notices of the same.

A. P. SHARP, Statistical Sec.

16 Summit St., West Somerville.

**NEW ENGLAND BIBLE TRAINING SCHOOL.** — The Commencement exercises of the New England Bible Training School, under the auspices of the New England Deaconess Association, will be held on Thursday, May 28, at 7.30 p. m., in Tremont St. Methodist Episcopal Church. The address will be delivered by Rev. A. C. Dixon, D.D., of Ruggles St. Baptist Church. The public is most cordially invited to be present.

**MINISTERS' WIVES' ASSOCIATION.** — The Ministers' Wives' meeting of Cambridge District will be held at the home of Mrs. E. M. Taylor, corner of Harvard and Prospect Sts., Cambridgeport, May 25, from 2 to 5 p. m. Let there be a full attendance. Notify Mrs. Taylor at once that you will be present. Directions: Take cars at Park St. Subway station — either Spring Hill, Broadway or Beacon St. car via Prospect St. Leave car at Harvard St.

Mrs. J. H. MANSFIELD, President.

**RARE VACATION OPPORTUNITY.** — A Methodist minister living in one of the fine towns on the Penobscot River — the Rhine of New England — will rent his furnished house to a desirable family from July 1 to Sept. 1 on very reasonable terms. There is hardly any place in all Maine more picturesque, comfortable and healthy in summer. Boston and Bangor steamers ply the Penobscot, also excursion steamers to take parties at very low figures to any place on shore or islands. Woods within a stone's throw, and good fishing in brooks, lake or sea. Applicants may address "H." Zion's Herald, 36 Bromfield St., Boston.

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Rev. Dr. Winship says, in the *Journal of Education*: "It is a highly interesting book from start to finish, and there is not a dull paragraph in it."

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## OBITUARIES

O birds, sing over him,  
O sweet dews, cover him,  
O breezes of the early day  
That linger softly on your way,  
Leave blessings dear  
For one with quiet breast,  
At last in peace at rest,  
Who lieth here.

Not his a victory,  
The spirit was not free,  
The mixture in life's crucible  
Perchance was not apportioned well,  
No calm was there,  
Great forces warred and wrought,  
And each for mastery sought.  
Say him a prayer!

And yet what need to pray?  
Forever and alway  
The Father's love enfolds him still;  
A grace transmuting every ill,  
As sun the candle flame  
That love outshines our own,  
And balm for grief is sown,  
Oh, praise His name!

In heaven's economy  
How can there ever be  
What blindness deems a wasted life?  
Though all its forces spend in strife  
Their brief day here,  
The warfare is not lost,  
A soul's eternal cost  
To God is dear.

—ELIZABETH W. DENISON, in *Christian Advocate*.

**Hamilton.**—In Clinton, Mass., the translation of a lovely soul, Emma C. Hamilton, took place at sunset, Jan. 25, 1903, after a short and severe illness.

This rare Christian was born in 1872, converted when about fourteen years old, and joined the Methodist Episcopal Church in full, Nov. 7, 1890. Possessed of unusual gifts of mind and heart, she occupied a large place in the love and esteem of all who knew her. As an affectionate, faithful daughter and sister in her home, a thoughtful and devoted member of the church militant, a spirit-filled Sunday-school teacher, a conscientious daily worker in her responsible position as bookkeeper in a large business firm, Miss Hamilton was an example of one who daily lived the religion of Jesus Christ. Her testimonies in class and prayer-meetings were not easily forgotten, so expressive were they of the condition of a heart that strove above all else to please God. A short time before her last illness she entered into the experience of entire sanctification, and, with shining face, testified with great clearness and power to Christ's ability to save unto the uttermost.

On the day of her funeral the church was filled with her friends of all denominations and classes. After the service many of those who loved her, loth to go away, gathered in the large vestry, which was soon filled with little groups of those who wept together in wordless sorrow. "She, being dead, yet speaketh," voices the thought of many. We realize that our Heavenly Father often takes our choicest treasures to adorn His household. He called our beloved, and she was ready. O.

**Myers.**—Mrs. Mary Myers, widow of William Myers, who was a leading member of the Methodist Episcopal Church in East Woodstock, Conn., many years, died in West Woodstock, March 21, 1903, at the age of threescore and ten.

After having wrought well as a doer of God's will, she was yet called to suffer much affliction in her declining years. This she endured as a true Christian, and now she rests from her labors. Her only daughter was Mary, who became Mrs. Davenport, and who gave her life as a most devoted Christian missionary in Africa. To have been the mother of one so noble and true as Mrs. Davenport, gave our Mrs. Myers honor enough.

Two sons—William J. and Andrew—survive their mother, and are both members of our church. Another son, John Myers, died several years ago. One grandson (the only son of Wil-

liam J. Myers, with whom she lived in the old home) died just one week previous to her decease. We refer to this because this grandson was prostrated for six long years and entirely helpless much of that time, the feeble grandmother doing all she could to assist in caring for him. But now the heavy burden is lifted, and we are sure those bereft can but feel that their dear ones are "sweetly resting" and that it is better so.

OTIS E. THAYER.

**Wiswall.**—A choice disciple has gone. Miss Hattie A. Wiswall, aged 68, died in Boston, April 1, 1903. Her life was spent in caring for others. She watched and waited upon and worked for an aged mother and invalid brother for twenty years.

Miss Wiswall delighted to tell that she witnessed the baptism of Mrs. Phelps Ward, and that, when a child, her pastor, Dr. Abel Stevens, used to come to her home in Boston and walk the room with his hand leading her, and a book in his other hand which he was reading.

The end of the dear child came suddenly through a strange mishap—breathing gas. She went suddenly and safely, and an only brother and many related ones sorrow.

**Gardner.**—Mrs. Eunice Wheeler Gardner was born in Acton, Mass., March 23, 1838, and died in Dorchester, April 28, 1903.

When she was a very little girl her parents removed to South Boston, her father being for many years a prominent merchant in that peninsular district. Her parents were connected with the inception of Methodism in that part of the city, and maintained throughout their lives an unwavering devotion to our church. "Father" Wheeler was a man everywhere known, and even loved almost to excessive veneration. Eunice was a bright scholar, being valedictorian of her class in the Bigelow School. She was a medal scholar. Her health failed her in her youth, so that she could not pursue her high school education. In June, 1858, she married John B. Gardner, of Salem, who belonged to an old and esteemed family of that city.

Thirty years ago, during the successful ministry of Dr. Bates in South Boston, she was baptized by immersion at the foot of K Street, and united with the old Broadway (now St. John's) Methodist Episcopal Church. In 1888 she removed to Dorchester, and a year later joined the neighboring church, Harvard Congregational, in which communion, until my advent to this community, she was both active and highly honored. By the mystic interplay of life on life, by common sorrow in which we shared, by the pressing demands for co-operation of all our Methodist people in the neighborhood of the Highlands Church, she was led to change her church relationship one year ago, and during the rest of her days, while in the midst of oppressive suffering, she gave herself to fervent prayer for the blessing of God upon my ministry. Happy as has been my relationship to my people, no one ever gave to me a more constant love and unceasing solicitude than this mother in Israel. In the darkest hours in the beginning of my pastorate, when unconsciously I came to her carrying the shadow on my brow, she spoke to me the word of cheer and hope that nerved me to a steadier effort. Oh, the power of our mothers' prayers! And bless God for the power of their invisible presence, for they are hovering around as guard and inspiration like the angels.

On Easter Sunday her elder daughter brought her in her arms to the window to look out once more upon the church. She loved the house of God. She had a genius for friendship. She had a tender place in the affection of the few surviving members of the old Hawes School Association. She was intellectual, brilliant, affectionate. As a sensitive, sympathetic soul she has, in her way, done the world great good. She was always hospitable and generous. True as the polar star was she to duty. After years of trial, in which she saw her fortune swept away, death reap heavily at her hearthstone, health go down under the cruellest of agonies, she kept her face turned toward God, and died, with its splendid contour, at one moment, radiant with the light of heaven.

She leaves three children to love her still—Mrs. Eliza W. Gillores, of Dorchester; Wilton A. Gardner, of Boston Custom House; and Adèle Gertrude Gardner, so well known in this community.

GEORGE ALCOFF PHINNEY.

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New Treatment for Consumption Indorsed by Member of British Tuberculosis Congress—"Antidotum Tuberculose" (the Copper Cure), Marvel of the Medical World—Hope for All, No Matter how Badly Off—Large Trial Treatment Absolutely Free.

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O. K. BUCKOUT,

Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.); Member of British Tuberculosis Congress; Member National Association for the Prevention of Consumption.

Consumptives need not worry about their future any more, as the long-looked-for cure for consumption has at last been found, and a cure is now just as sure as in ordinary disease. To satisfy yourself of this you have only to write for free trial treatment to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 576 Main St., Kalamazoo, Mich., of which the chairman is Mr. O. K. Buckout, a noted member of the British Tuberculosis Congress and also of the National Association for the Prevention of Consumption, composed of world famous men who have made consumption—its cure and prevention—a life study. This cure is something entirely new, and is called "Antidotum Tuberculose," or the Copper Cure, and is the only discovery we know of that absolutely kills all tuberculosis germs which cause consumption, as, unless this is done, the disease cannot be cured. As the name of the remedy tells, its chief ingredient is copper, which metal has at last been found to be the deadly enemy of the consumption germ. "Antidotum Tuberculose" is the original copper cure.

You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning, when you throw yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is all gone, and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley Tariff Bill fame, who went West and South for relief and didn't get it, and came back with death staring him in the face, and was benefited by "Antidotum Tuberculose" after all else had failed.

So don't give up hope, and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. If you have consumption, or fear you are predisposed to it, write tonight to the Kalamazoo Tuberculosis Remedy Co. (Ltd.), 576 Main St., Kalamazoo, Mich., for the FREE Trial Treatment, and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE.

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**Terry.**—Susanna C. Terry, wife of Daniel W. Terry, of Claverack, N. Y., died in Cambridge, Mass., Jan. 13, 1903, and was buried at Hudson, N. Y.

She was born at Crosswicks, N. J., in 1838, and from early girlhood was a devoted Christian. Her religious life was simple, and bright with a childlike faith that gave to her character unusual sweetness and charm. Her death came suddenly after a few days of what seemed to be but a trifling illness; yet when recovery was known to be impossible, she confidently committed herself to the God whom she had so long faithfully served. Her end was peace.

In 1868 she married Daniel W. Terry, brother of Professor Milton S. Terry, of Northwestern University, and an honored local elder who has given efficient service in this State and in New York. Two sons, besides Mr. Terry, survive her: Daniel W. Terry, Jr., professor of Greek and Latin in Cazenovia Seminary, and Elwood I. Terry, a freshman in Wesleyan University.

W. N. M.

**Bates.**—Mrs. Marcella Bates died in Hartford, Maine, March 22, 1903. She was born, March 7, 1804, and was 99 years and 15 days old when she died.

In the death of Mrs. Bates the church in Hartford loses its oldest member. She was strong in mind and body for one of her years, to the very last, and it was a blessing to sit and talk with her. The religion of Christ was first in her thought, and she was always anxious about the welfare of the church to which she belonged. The past few years she has been unable to attend church services, but until then she was one of the "regulars," and her prayers and testimonies were always an inspiration to those who heard them. Mrs. Bates was loved by all who knew her, and was a companion for old and young alike.

She was taken ill Sunday and died the Monday morning following. The services were held in the Methodist church in the presence of many friends.

F. H. H.

**Keene.**—Royal H. Keene was born at Hebron, Maine, April 17, 1857, and was called to the heavenly home, April 7, 1903.

In the translation of Mr. Keene, Hatherly Church, Rockland, Mass., has sustained a great loss. He was converted at watch-meeting one year ago last December, and from that time the development of his Christian character had been wonderful. His was the old-fashioned conversion, about which no one ever had any doubt, and his life was one of great victory for God. From the time of his conversion he took a great interest in all departments of church work, and was ever thinking and planning for its welfare. He felt that the Lord had called him to this church, to be of service to it, and he spared neither money nor personal sacrifice to make the work a success. His was a rare spirit which belonged not to earth, but to heaven. His heart's door he had opened wide, and the Master had come in and taken full possession. His life was a constant witness to the Christ power; and because he lived, surely many shall live also.

His funeral seemed more like a coronation service than a funeral scene, and, while we listened to the selections of song, it seemed almost as though we could hear the angels singing his welcome home. We had expected much from his life of service, and we felt that he could not possibly be spared; but God knoweth best, and He doeth all things well.

L. W. LE BARON.

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## EDUCATIONAL

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For catalogue or information address

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### ...DREW...

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### Editorial

Continued from page 621

addresses will be given by Rev. Dr. Frank Gunsaulus, of Chicago, and Senator Chauncey M. Depew, of New York. A chorus of 500 well-trained junior voices will be a special attraction on this evening.

It is always better to strengthen another's backbone than to give him the free use of yours.

An Italian musician and composer, who died recently in Newark, N. J., requested his son to play the violoncello by his bedside as he passed away. He literally died to the sound of music. Many a saint has while dying been cheered by music — if not by the strains of visible instruments in the hands of sympathetic earthly friends, at any rate by the harpings of heavenly choirs who have seemed to bend over his dying couch, almost brushing its drapery with their wings.

Away back in April, 1737, when John Wesley began to keep that now famous journal, he made this record: "I began learning Spanish [in Georgia] in order to converse with my Jewish parishioners, some of whom seem nearer the mind that was in Christ than many of those who call Him Lord." Thus early did Wesley exhibit that remarkable spirit of tolerance and catholicity which marked his long life. There is a too large contingent of his present-day disciples in this land who seem totally oblivious of this fact in the life of the founder of Methodism.

One of the most effective ways to meet and disarm temptation is to be too busy to look at it.

A good story is told at the expense of Police Inspector Schmittberger of New York, who, when he was new to the business of a patrolman, once, with great official zeal, grasped and held a citizen on his beat who was addicted to sleep-walking. "Hold on!" cried the man, "You mustn't arrest me. I'm a somnambulist!" "I don't care what your religion is!" exclaimed the ardent officer. "You can't walk the streets in your night-shirt!" The only religion some men appear to

possess is a kind of half-serious somnambulism. They keep in motion, going through the forms of religious ritual, but they are men walking in their sleep, very little alive to the real meaning of life and quite ignorant as to the mystery which lies at the heart of all true religion. Such religious somnambulism may deceive the Schmittberger type of critic, but it will not pass muster in the great judgment hall of the world, much less before the august tribunal of another world.

"The cause of earthquakes," said John Wesley, "is sin." "The cause of sin," said Hannah More, "is bile." It might appear from this, putting two and two together, that bile in man makes boil in nature. The bile-theory of the origin of sin, however, is hardly adequate to the facts. But sin does make things boil. Sin is stir — of the wrong kind. Probably there were no earthquake shocks in Eden, and it is certain that since man fell cataclysms have been very frequent. Sin has unsettled things. It is a universal disturber.

There is one blessed characteristic of shadows that we feel must have been very particularly and lovingly provided by God — that they are always moving.

Brooklyn, which, the Brooklyn Eagle says, "has more of the New England spirit than any large city outside of Boston," is to have a suitable and interesting commemoration of the hundredth birthday of Ralph Waldo Emerson on Monday, the 25th. On that evening a memorial meeting will be held at the Academy of Music, when Prof. Edward Howard Griggs will deliver the principal address, and Rev. John White Chadwick will read a poem.

At the 78th annual meeting of the American Tract Society, May 13, in New York, over which Rev. A. H. Plumb, D. D., presided, Rev. Dr. H. A. Stimson made the novel suggestion that the Tract Society publish a guide-book with the Gospel. It is imperative, said Dr. Stimson, if the Society expects to reach the immigrants coming to American shores, that it should send out new and fresh tracts, and not reprints of theological discussions of twenty-five years ago. He suggested accordingly that the tracts printed for immigrants contain, besides a Gospel with text and discussion, needful information as to American homes and customs, a guide to New York, and other facts suitable and desirable for an arriving foreigner to know. The suggestion is a timely one. Such a book would prove a veritable *vade mecum* to many an ignorant but well-meaning immigrant, who now, before he finds a home in America, runs the gauntlet of scores of selfish sharpers. Dr. Stimson, who must have been reading Luke 16: 8, evidently be-

lieves in fostering a species of gospel "sharpers," who will know how to make a Testament a temptation and an invitation to a gospel meeting an irresistible attraction.

In these days when everything relating to the foreign policy or internal affairs of Russia is read with avidity, it may interest people to know that the Russian Minister of War is just reported to have made the "discovery" that only one man in a thousand in the Russian Army possesses a pocket handkerchief! The progressive Minister has accordingly invited tenders for 500,000 handkerchiefs, which will be decorated with Russian flags and other patriotic devices. It is to be hoped that the handkerchiefs will be printed in fast colors. The men will be apt to use them to wipe their perspiring foreheads when on the march, and it would be unfortunate if the Russian flag or other devices on the handkerchiefs should thereupon transfer their outline imprint to the faces of the soldiers. The patriotism of the Russian troops should be so undoubted as not to require any such facial signatures or attestation.

The *Evening Post* of New York, having expressed astonishment that a great "captain of industry" should be illiterate, a contemporary replies by saying that the man who is "able to make millions can easily buy good spelling at fifteen a week." Such a man may be virtually as well educated as any of his stenographers. Good spelling is not the whole of education, nor is "good form" the most of morals. The essential thing in any life is sterling virtue and resolute activity intelligently applied.

The air is to be filled with Emerson the present season. Press, magazines, reviews, platform, pulpit, are restudying him and pronouncing verdict upon him. Howells says he is the greatest American next to Abraham Lincoln. Fresh study of him will prove helpful to all. To be ignorant concerning so remarkable a man is unpardonable, and reflects discreditably upon any person who makes the slightest pretense to intelligence. To this end we have prepared this week an Emerson Number. Any one who reads the whole issue will obtain a well-balanced view of the man.

One of the first and most important things to understand regarding prayer is that it is conditioned. Many people think of a prayer as of a blank check, which they can fill out to any amount, or as a sort of mercantile paper, or letter of credit, passing current in the courts of heaven, which is good for any one at any time. Rather a prayer, like an acceptable check, is definitely limited. Only when the conditions imposed by the laws of prayer — such as humility, faith, perseverance, submissiveness, a spirit of love to men, personal appropriation of the promises, and a pure life — are observed, will the petitions of men be honored at the bar of heaven. Not all men can pray successfully for all things. Prayer is conditioned in God, and to some extent it is conditioned in man. It pivots on the promises, it grows out of the nature and needs of men.

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